The true and proper

Gospel Baptisme

which was ministered by the

APOSTLES.

Wherein divers Objections are answered, and divers other things occasionally handled, by a wel-wisher to Truth and Peace.

EPHES. 4. 5.
One Lord, one Faith, one Baptisme.

1. COR. 12. 13.
By one spirit we are all baptized into one body, whether Jews or Gentiles, whether bond or free, and have been all made to drink into one spirit.

1 THESS. 5 21.
Prove all things, hold fast that which is good.

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TO THE READER.

I *Have not written theſe things, either to upbraid, or to grieve any ſober minded people, who are perſwaded and ſatisfied in their conſciences of the way they walk in, but rather to render an account to them who walk in a different way from us, of our ſatisfaction concerning our own practiſe, deſiring them that they would not look upon themſelves as infallible in ſuch things, and upon that account to put ſtrict bonds and ties upon others that ſee, and enjoy further liberty then themſelves; for mine own part I can look upon all godly and conſcientious people as Brethren, although under a different form from us, well knowing, that as no outward bond or tie can make the bond of ſpirit which is chiefly to be the endeavour of all Saints to keep inviolable,* Epheſ. 4. 3. *even ſo no outward thing can deſolve that bond which is rooted and principled in ſpirit; therefore I wiſh all godly men ſeriouſly to mind and conſider whether the Apoſtles command in* 2 Cor. 5. 16. *be not as carefully to be obſerved as any other commands, which they are already convinced of* (viz) *to*

know no man, no not Chriſt himſelf after the fleſh, and whether that command be not broken, when we can call them Brethren onely that are taken up in the ſame outward garb or form with us, and neglect all others, although never ſo neer in ſpirit and power; I am ſure this hath been ſo, I deſire it may be otherwiſe, alſo I deſire all ſuch into whoſe hands theſe few enſuing conſiderations ſhall come, not to look ſo much at the exactneſs of its method, as at the truth it ſelf endeavoured after; I have not time and opportunity at command ſo much as ſome have, therefore I could not be ſo copious, nor give it ſo orderly a dreſs, as I deſired, yet I know wiſdom is juſtified of her children, although it come in a mean habit; if any by reading theſe few things, ſhall in a loving way try them, and upon tryal find any truth, and ſo hold faſt that which is good, let the honour be his whoſe truth it is, but if any ſhall harſhly cenſure me, I ſhall not ſeek revenge, but with Paul, *eſteem it a ſmall thing to be judged of mans day,* 1 Cor. 4. 3. *and ſo commit it to him whoſe truth I plead for, who will judge righteouſly betwixt us both; and ſo I remain, and I hope ſhall never appear otherwiſe, but to ſeek the proſperity both of the truth and all the Saints.*

I Find

I Find in Scripture to my understanding, five kinds of Baptisms.

1. *Johns* Baptism of water, *Mat.* 3 11. *Joh* 1. 33.

2. The Baptisme of Repentance, *Mat.* 3. 1, 2. 11. *Mark* 1. 4.

3. The Baptisme of Afflictions or Martyrdom, *Luke* 12. 50. *Mark* 10 38. 1 *Cor.* 15. 29.

4. The Baptism of the spirit for Regeneration, *Mat.* 28 19. *John* 3. 5, 6. 1 *Cor.* 12, 13. *Rom.* 6. 3, 4. *Titus* 3 5.

5. The Baptism of the spirit for special work or office, *Acts* 1. 8. *Acts* 19. 6.

The which five Baptismes, may be reduced to three Baptismes, (*viz.*)

1. The Baptism of Repentance.

2. The Baptism of Martyrdom.

3. The Baptism of the spirit for Regeneration, which is the main Gospel Baptism, the second comprehending the first, and the fourth comprehending the fifth.

But the chiefest Baptism, and that unto which all the other are or were subservient, is the fourth Baptism mentioned before, This is that one Baptism *Paul* speaks of, *Ephes.* 4. 5. and properly the Gospel Baptism, as being that by which all are baptized into one body, whether *Jewes* or *Gentiles*, whether bond or free, 1 *Cor.* 12. 13. and are all made to drink into one spirit, which may be the reason why the Apostle *Paul* sums up all into one Baptism, *Ephes.* 4. 5.

But because *Johns* Baptism, being the Baptism about which the great controversie of these times are, I shall speak distinctly of it.

First, It is certain that *John* was sent to baptize with water, *John* 1. 33 which no Apostle could ever say, nor any Scripture recorded by them ever yet declare, but rather to the contrary, 1 *Cor.* 1. 17. Where *Paul* denies such commission, which is *Pauls* witness, a man not inferiour to the very chief Apostles.

Second. *Johns* work was to declare Christ to come after, therefore legal and Jewish, *John* 1.31. *Acts* 13. 4.

First, Because *Iohns* Baptising of Christ is said to be a fulfilling of righteousnesse, *Mat.* 3 15. and consequently a part of the Law which Christ came to fulfill, but not Gospel righteousnesse, which Christ himself is declared to be; for he is said to be the manifestation of Gods love, 1 *Iob.* 4. 9. and the manifestation of Gods righteousnesse, *Rom.* 3. 21. but not any where said to be the fulfilling of either, because this is manifested without the Law, being witnessed by the Law and the Prophets, *Rom.* 3 21. so that the Law and the works are here excluded, *Rom*, 4. 5. and that *Iohns* Baptism is rather Law then Gospel, is made plain by the Apostle, the Gospel being a beholding of the Glory of the Lord as in a glasse with open face, 2 *Cor* 3 18 and not still vailed as under *Moses* shadowes and Baptismes; so that although *Iohns* baptizing be said in *Mark* 1. 1. to be the beginning of the Gospel of Jesus Christ, and yet it was but preparatory to it, and consequently the beginning of it was but in a legal dresse or habit; for then the Law yet remained to be fulfilled by Christ, even under that Jewish state, as may appear plainly by the command of Christ unto the cleansed Leper, *Mat.* 8 4. *Luke* 5. 14. in sending him to the Priest, to offer that which *Moses* commanded for a testimony unto them, for as yet the substantial offering, (*viz*) Christ himself was not offered, but the Jewish offerings were still in force, unto which people of the Jewes, Christs ministration in the flesh was wholly designed, *Mat.* 15. 24. *Rom.* 15. 8 and certainly John Baptists message could not be more unvalid Gospel then Christs, except we shall make the servant, who was to usher him in, greater then his Master who was to ushered in by him; so that if Christ were designed a Minister of the circumcision, all the time of his fleshly Ministration to that people, *Iohn* could not be a Minister of the Gospel to the uncircumcision, except *Iohns* commission was larger then Christs; for pure Gospel Ministration was designed to the Apostles, yet until the Jewes were either called in, or totally cast off, the truth of the Gospel could not go out so clearly to the Gentiles as it did after the Jewes desertion.

Consider we likewise the changable nature of shadowes, which

which the Prophet *Ezekiel*, whoſe time drew nearer to Chriſts then *Moſes* houſe makes manifeſt, by his adding to them and leſſening of them, as may plainly be ſeen in *Ezek.* 45. 21 23 24. compared with *Numb.* 28. 19 20 and *Numb* 28 5 6. with *Ezek.* 46. 13, 14. and *Ezek.* 46. 4 5. with *Numb* 28. 9. and *Ezek.* 46 5, 11. with *Numb.* 15. 4 5. 6 7. & 28. 20. *&c.* So that Mr. *Ainſworth* commenting upon *Numb.* 28. 5. obſerves that when God ſhewed unto *Ezekiel* the Spiritual Temple which Chriſt ſhould build, and the ſervice therein (declared after the ſimilitude of *Moſes* legal ſervice) and ſpeaking of the increaſing of the quantity, declares that it was to teach us, that as Gods grace aboundeth towards us in Chriſt, ſo ſhould our thankfulneſs abound more towards him than under the Law, with more ample fruits of the Spirit in our obedience, figured by the flower and oil; ſo that as Mr. *Ainſworth* gives his conſtruction or reaſon of the increaſe of thoſe ſhadowes, even ſo I ſhall declare my underſtanding and reaſon of leſſening them, not onely *Moſes* ſacrifices altered by *Ezekiel*, but alſo *Moſes* divers Baptiſms changed and altered by *John*: I look upon it to be very omenous to them, that even as the leſſening of thoſe ſacrifices by *Ezekiel* did fore-tell their enſuing ceſſation, ſo *Johns* one Baptiſm leſſening and gathering up all *Moſes* divers Baptiſms into one water-Baptiſm, declares them all jointly to be but ſhort lived, and as things ſubject to be ſhaken and to be removed, that thoſe things which cannot be ſhaken might remain, *Heb.* 12. 27. (*viz*) The ſubſtance it ſelf appearing powerfully in the truth of the Goſpel, perfecting believers, which the Law could not do, as may be ſeen *John* 1. 17. with *Heb.* 10. 1. 2 14. So that it is very plain when that is come which perfects the Soul, the ſhadows which could not muſt ceaſe, which I ſhall make appear from that Scripture, *Heb.* 10. 1. 2. For it is plainly ſaid there, that although the Law had the ſhadow of good things to come, yet it had not the very Image of the things, and ſo can never with thoſe ſacrifices which they offered year by year continually make the comers thereunto perfect; for then the Apoſtle concludes they would have ceaſed, becauſe once doing had been ſufficient, as the Apoſtle proves by Chriſts one offering, *verſe* 14. ſaying, by one offering he hath perfected for ever them that are ſanctified,

fied; which if it be not ſo, that all ſhadows muſt thereupon ceaſe, we muſt quarrel with *Paul*, for his ſaying ſo, that a perfect offering as Chriſts was, doth it at once without repeating; ſo that there is no need of ſhadowes, yet ſome will ſay they are uſeful, becauſe *Peter* ſaith, 1 *Pet* 3. 21. That the figure Baptiſm doth now ſave us; yet if we diligently mind how the Apoſtle deals with it, caſting off that figure, carries us to the ſubſtance, even to the Reſurrection of Jeſus Chriſt, according to *Rom.* 4. 25. And ſo we ſhall plainly ſee the Apoſtles ſcope, in making mention of it; for *Paul* in that place, *Rom.* 4. 25. Witneſſes plainly to that which *Peter* ſaith, (*viz*) That the anſwer of a good Conſcience ariſes from and is compleated by the Reſurrection of Jeſus Chriſt, and not from any ſhadows, figures, or fleſhly purifyings whatſoever.

Object. But why then did the Apoſtles meddle with water Baptiſm after Chriſts Aſcention?

Anſw. Becauſe the Apoſtles had a work to do among the Jewes, *Acts* 13. 46. as I ſhall more fully declare hereafter; whereupon water Baptiſm and the Supper, muſt be carried on in the firſt inſtituted order, as being a way very proper and prevalent with that people, becauſe the Jews believed not on Chriſt as yet, therefore things muſt be carried on upon that firſt account, by conſidering Chriſt as yet to come, although his death and ſufferings were already paſt; a plain inſtance we have in *Acts* 21. 26. where we may ſee that *Paul* upon the perſwaſion of all the elders (or Apoſtles) *verſe* 18 purifying himſelf with four other men, entred into the Temple, to ſignifie the accompliſhment of the dayes of purification, untill that an offering ſhould be offered for every one of them; this offering is Chriſts one offering, which *Paul* mentions here as yet to come, which notwithſtanding was already paſt, although not ſo believed by the Jewes (neither do they believe ſo at this day) which made *Paul* to join with them, to draw them higher, even to Chriſt himſelf the thing ſignified, by all thoſe offerings, and all other ſhadows; And further obſerve, that this purifying was later acted in thoſe primitive times then water Baptiſm, as by no proof can be yet made appear otherwiſe to the contrary; mind alſo that *Johns* Baptiſm and Chriſts were diſtinct, and not both one, (as ſome will have them)

them; for the Baptiſm of Chriſt was needful for thoſe very perſons, who had before been Baptized with *Johns* Baptiſm: but if *Johns* had been the ſame with Chriſts, that onely had been ſufficient, and *John* needed not to have ſaid, that Chriſt ſhould come and Baptize them with another and higher Baptiſm, *Mat.* 3. 11. And this Baptiſm *John* confeſſes; that he himſelf ſtood in need of alſo, *Mat* 3. 14.

Furthermore, Chriſts Baptiſm did not accompany, but was to follow *Johns* Baptiſm, as his own words declare, ſpeaking in the preſent tence, I Baptize you with water: But he ſpeaks of Chriſts Baptiſm in the future tence, he ſhall Baptize you with the holy Spirit, declaring it as yet to come: for the holy Spirit, for Chriſts Baptiſm was not yet given, becauſe Jeſus was not yet glorified; *Iohn* 7. 39. And which is a thing worth noting, after the Spirits Baptiſm came in, *Iohns* Baptiſm ſtill retained its name, *Acts* 18. 25. *Acts* 19. 3. and never was called Chriſts Baptiſm, but *Johns*.

Yet notwithſtanding *Johns* Baptiſm although in it ſelf it was more legal than Evangelical, yet it excelled all the former legal Baptiſms, becauſe it plainly pointed out Chriſts near at hand: for as *John* was greater then all the Prophets, becauſe he pointed out Chriſt the great and true Prophet of his people, ſo alſo was his Baptiſm greater then all the former Baptiſms, becauſe it pointed out Chriſts Spirit Baptiſm (which is properly the Goſpel Baptiſm, and conſequently the greateſt) near at hand, ſaying, I Baptize with water, but he that comes after me ſhall Baptize you with the holy Spirit; ſo *Johns* Baptiſm was of high account in its time, inſomuch that Chriſt for a time cauſed his Diſciples to take it up as complying with *John* in his miniſtration, becauſe it was the fore-runner of his own Baptiſm, the time of his own Baptiſm being not yet come, yet Chriſt himſelf Baptized not, as *John* declares, *John* 4. but only his Diſciples, for it became not the Son of God to Baptize with a creature that was ſhadowiſh: himſelf being the ſubſtance of all fore-going ſhadows, and of this alſo which he the true ſubſtance came to put an end to, yet in their time and ſeaſon; And although he ſubmitted himſelf to Circumciſion, and the whole Law, under which he was made, for us, *Gal.* 4. 5. that ſo he might redeem us which were under the

Law; yea, and to the Baptiſm of water alſo, that ſo he might fulfil all Righteouſneſs, which declares water baptiſm to be ſo far legal, for that which was to be fulfilled in every jot and title is legal: for Evangelical Righteouſneſs he himſelf was by vertue of unction, & the fulneſs of the Godhead dwelling bodily in him being the word made fleſh, and ſo he was the manifeſtation of the love of God, 1 *John* 4. 9. Which properly and truly is the Goſpel; For what is the Goſpel but the love of God manifeſted? Which brings along with it a Righteouſneſs beyond the Law, and without the Law or works, *Rom.* 3. 21. *Rom.* 4. 6. Yea, it is ſuch a Righteouſneſs that makes us able alſo to fulfil the Law in ſpirit, *Rom.* 8. 4. but not for our Juſtification: ſo that it plainly appears, that which was to be fulfilled by Chriſt for us is legal, not Evangelical Righteouſneſs; ſo that as I have ſaid before, although he ſubmitted himſelf to ſuch ſhadows, for the time being, to fulfil the Law for us, yet it was with no intent to propagate or mix them with the ſpirits adminiſtration in the time of the Goſpel, but gave gifts himſelf from Heaven for that work, *Eph.* 4.

But the main queſtion to be reſolved and to be ſpoken more fully to, is; Whether water-baptiſm were for a time onely, or to continue under the Goſpel adminiſtration as a part thereof? It is very clear to me that it was of ſhort continuance, even as *John* the fore-runner of Chriſt was, who was its inſtitutor, for this being a ſhadow nearer the ſubſtance then former ſhadows were, was of ſhorter continuance; as the morning ſtar, though brighter then the reſt, ſhines a ſhorter time then they, for the other ſhined before it, but the bright appearance of the Sun ſwallowes up all their lights: So *John Baptiſt* to uſher in Chriſt, ſhined brightly, *John* 5. 35. But when Chriſt was once manifeſt to *Iſrael*, and the time of his aſcention paſt, and the Spirit-baptiſm given down, the ſhadow was to vaniſh, the ſubſtance being come, fire-baptiſm put an end to water-baptiſm, and Spirit-baptiſm to outward and fleſhly-baptiſm, for it could reach no further, as appears *Heb* 9. 13. with 1 *Pet.* 3. 21. For it is Chriſt his Reſurrection that reaches the Conſcience: for as all the Prophets propheſied until *John*, ſo *John* propheſied until Chriſt: but as all the Prophets gave up to *John*, he being more eminent, ſo *John* muſt

muſt give up to Chriſt, he being moſt eminent; this truth is plainly ſet forth in Chriſts transfiguration, *Mat.* 17. 1. *Mark.* 9. 2. *Luke* 9. 28. where Jeſus taketh *Peter*, *James* and *John*, a ſufficient number of witneſſes: I verily believe he had taken more, but that the truth taught by that viſion, was not preſently to be of force till after his Reſurrection, *Mat.* 17. 9. *Mark* 9. 9. which accordingly his Diſciples performed, *Luke* 9. 36. Now in that transfiguration I find that Chriſts face did ſhine as the Sun, and his raiment was white as the light, and there appeared unto him *Moſes* and *Elias* talking with him, in that they talked together it is a ſign of conſent; *Luke* onely relates what their talk was about, *Luke* 9. 31. But before I proceed, we are to conſider which *Elias* this was; by *Elias* then I underſtand *John Baptiſt*, not the former *Elias*; for certainly the leſſer is comprehended of the greater, not the greater of the leſſer: but never any Prophet that aroſe before *John* was greater then he, *Mat.* 11. 11. *verſ.* 9. Chriſt ſaith, he was alſo more then a Prophet; therefore this *Elias* being *John Baptiſt*, as is clear to me, then even as *Moſes* repreſents the legal adminiſtration, wch was more early, even ſo *Elias* or *John Baptiſt* repreſents that middle diſpenſation that came later, even between Law and Goſpel: ſo that I cannot underſtand that by *Moſes* and *Elias* the perſons of either were ſo much intended by Chriſt as their adminiſtrations, which being ſhadowiſh, were to be ſwallowed up and eclipſed by a greater light and glory from Chriſt ſucceeding; But obſerve yet further, when Chriſts glory begins to ſhine forth, other glories ſeek to ſtand in competition with his. *Peter* will needs be doing, he was wiiling Chriſt ſhould have one Tabernacle, but he would have *Moſes* and *Elias* joined with Chriſt as Competitors, but *Peter* knew not what he ſaid, *Luke* 9. 33. for it ſeems they were all three ſore afraid, *Mark* 9. 6. But that which followed upon it is chiefly to be noted, even while he yet ſpake, a bright cloud overſhadowed them, and behold a voice out of the cloud, which ſaid, This is my beloved Son in whom I am well pleaſed, hear ye him.

This overſpreading with a cloud made way for *Moſes* and *Elias* departure, and ſo conſequently their ſhadowiſh adminiſtrations; for ſervants muſt give way to their Lord and Maſter,

ſter, from whom they had their authority, ſhaddows muſt give way to the ſubſtance; *Moſes* and *Elias* muſt be gone when Chriſt comes, and he muſt ſtand alone, and be heard alone, *Mat.* 17. 5. 8. according to *Moſes* own doctrine, *Acts.* 3. 22 for ſo the Apoſtle brings in *Moſes* witneſſing this truth; A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me, him ſhall ye hear in all things, whatſoever he ſhall ſay unto you, *Acts* 3. 22.

And inaſmuch as this viſion muſt not be known, till after Chriſts reſurrection, as I have proved before, I conclude that then it had its force, and took its beginning, and not before; ſo that *Elias*, (*viz*) *John* Baptiſts office in baptizing with water, muſt give place to Chriſts his ſpirit Baptiſm; moreover we have the propheſie of that true prophet, John Baptiſt, of the frailty of his own adminiſtration, for he was a Prophet as well as an adminiſtrator, even as *Moſes* was before him; he I ſay propheſied of Chriſt, *Ioh.* 3. 30. that he muſt increaſe, and himſelf decreaſe, which cannot be underſtood of *Johns* decreaſe, as he was a Saint; for the Saints, even all of them, increaſe more and more, until they alſo attain unto Chriſts fulneſſe, and perfection, in manifeſtation as well as already in Spirit and principle, but rather, and as the truth is of his adminiſtration and Baptiſm, which being legal and ſhaddowiſh, was to wear out; and ſo we are inſtructed by the Apoſtle *Paul*, 1 *Cor.* 5. 16. that although we have known Chriſt after the fleſh, yet now henceforth know we him no more; but theſe words uttered by *John* concerning his decreaſe, were occaſioned by *Johns* Diſciples in relating to *John* of Chriſts Baptizing, *Joh.* 3. 26. ſaying, he that was with thee beyond *Jordan*, to whom thou beareſt witneſs, the ſame Baptizeth, and all men come to him, but it is poſitively affirmed by *John* in the next chapter, *John* 4. 2. that Jeſus himſelf Baptized not, but his Diſciples; and that which the Diſciples did, was not by vertue of any commiſſion from Chriſt, authorizing them to do it apart from Chriſt, but in his preſence as his Diſciples, Schollars and Servants, aſſiſting him (as *Johns* Diſciples aſſiſted *John*) and ſo were ſubſervient in carrying on and promoting *Johns* Baptiſm, who was the proper Miniſter of water Baptiſm, as alſo it being then the fitteſt time and ſeaſon of it, and very

ſutable

ſutable to uſher in Chriſt to the Jewes, and ſo to make ready a people prepared for the Lord, *Luke* 1. 17. beſides this, their baptizing was before *Iohns* impriſonment, *Iohn* 3. 24. and ſo conſequently before Chriſt himſelf entred upon his office; therefore his Diſciples had as yet received no office from him, as can be proved by Scripture; that Chriſt entered not upon his office, till *Iohns* impriſonment, appears plainly, *Mat.* 4. 12. 17. *Mark* 1 14. *Acts* 10. 37 and this is worthy of the conſideration of all true believers, that as Chriſt himſelf never baptized any with water, it being too low for him that was to baptize with the ſpirit, even ſo he cannot be found in the leaſt to promote or councel either *Iohns* Diſciples or his own to baptiſe with water after *Johns* impriſonment, which was three years and more before the death of Chriſt, by which I am taught, that the baptizing of *Johns* Diſciples and Chriſts Diſciples before *Johns* impriſonment was properly by virtue of *Johns* commiſſion, but neither of their diſciples as a part by themſelves; my reaſon further is, becauſe after *Johns* impriſonment, neither Chriſt nor his Diſciples, nor *Johns* Diſciples ever medled with it at all, as can be found in Scripture before Chriſts aſcention, by which, I am further taught, that it is not acquired parts only that Authorizeth an Adminiſtrator, but commiſſion; for did *Johns* Diſciples or Chriſts loſe the parts they had obtained before, when they did baptize with Chriſt and *John*? tis a plain caſe to me, that which Chriſts Diſciples, or *Johns* Diſciples did before, was by virtue of *Johns* commiſſion properly, by aſiſting him, not their own; for *John* being impriſoned, his Baptiſm and office could not be carried on as before without further warrant, as the event makes manifeſt, and after Chriſt entered upan his office, and ſent his Diſciples forth to preach, he forbid them to go to the Gentiles and Samaritans, *Mat.* 10. 5. 6 but rather to the loſt ſheep of the houſe of *Iſrael*, teſtifying in *Mat.* 15. 24. that he was ſent but to the loſt ſheep of the houſe of *Iſrael*; upon which words *Diodate* thus comments in verſe 24 of *Mat.* 15. my Fathers will is, that whileſt I am in this World, I ſhould direct my Miniſtry, and diſtribute his grace to the *Iſraelitiſh* Nation, onely confirming his interpretation with the Apoſtle *Pauls* word in *Rom.* 15. 8, ſaying that Jeſus Chriſt was a Miniſter of the circumciſion, for the truth of God to confirm

the promiſes made unto the Fathers; therefore Chriſts own commiſſion being limited to the houſe of *Iſrael* he accordingly limits his Diſciples in their commiſſion from him; and certainly if Chriſt had purpoſed to carry on water Baptiſm, now had been the fitteſt time to make mention of it, becauſe the Diſciples commiſſion was to that people onely, *(viz)* the Jews, for whoſe ſakes the Baptiſm of water was firſt inſtituted, *John* 1. 31. as being an ordinance ſutable to that people, whoſe ordinances for worſhip ſtood onely in meats and drinks, and divers Baptiſms and carnal ordinances impoſed on them until the time of reformation, *Heb* 9. 10. ſo that Johns Baptiſm appertains not to Chriſts Kingdom, which is a Kingdom not of the letter, but of ſpirit, not of ſhadows, but of truth; therefore we muſt not ſtretch it beyond its bounds, but leave it where Chriſt left it, even without the bounds and reach of Chriſts ſpiritual Kingdom, for there is no fit place for it; and verily I believe, that to bring ſhadowes and ceremonies into the Kingdom of grace and of truth, is to draw a curtain and vail over the glory of Chriſts bright ſhinings forth in the Goſpel, and ſo again to eclipſe it, dealing like thoſe in *Gal.* 3. 3. having began in the ſpirit, go back again to be made perfect by fleſhly Baptiſm; and like thoſe, *Acts* 15. 1. that except we are Baptized after the manner of *John*, we cannot be ſaved, affirming the ſame of water-baptiſm, as they did of circumciſion: and ſo I paſſe from this, leaving it to the conſideration of all ſober minded people, who are free to try all things, and to hold faſt that which is good, 1 *Theſ.* 5. 21. and anſwer all objections that I can find to have any weight in them.

Two main Objections I find objected by thoſe that practiſe water-baptiſm, and they ariſe one out of another.

1. Objection is, Becauſe the Apoſtles practiſed water-baptiſm after Chriſts aſcention, and giving down the Spirit: and this practiſe of the Apoſtles they ground upon *Mat.* 28. 19. with *Mark* 16. 15 16 which is their ſecond main Objection.

To both which I anſwer in their order, I ſhall begin with the ſecond Objection firſt, becauſe they ground the firſt Objection upon it.

Object. *Mat.* 28 19 &c. I unſterſtand by this Baptizing is not meant that of water, but of the Spirit, according to *Johns* pro-

propheſie, *Mat.*3. 11. and Chriſts own promiſe, *Acts* 1.4,5. in relation to which promiſe the Commiſſion in *Mat* 28. 19. and *Mark* 6. 15,16. was a little before given by Chriſt, yet with this command ſhortly after annexed by him: namely, to tarry in the City of *Jeruſalem* until they were indued with power from on high, upon which power given, depended their abilities for the work of their Miniſtery, *Eph.*4 8.12. Even to make them able Miniſters of the New Teſtament, not of the Letter, but of the Spirit; for it is the Spirit, not water that can Baptize into the Name of the Father, Son and Spirit; neither is the Baptiſm of gifts onely here meant, becauſe it is not the Baptiſm of gifts that properly diſcipleth or regenerateth people, although they are of great uſe for Goſpel work; but that Baptiſm ſpoken of 1 *Cor.*12. 13. and *Epheſ.*4 5. which is properly the Goſpel Baptiſm, unto which the Baptiſme of gifts were and are ſubſerviant; but the Apoſtles were indued with a higher Baptiſm then that of gifts; namely, ſuch a Baptiſm as could carry them forth with ſtrength above mans, even with ſuch abundance of grace, magnanimity, courage and Chriſtian fortitude, that enabled them to encounter a World of enemies and oppoſers, as hathbeen experienced: and ſo every true believer both then and now did partake of this Baptiſm as well as the Apoſtles, yet in their meaſure according as the Lord employed their ſtrength; but the Baptiſm of gifts was given to many for the edifying and good of the Saints, who themſelves were not Baptized with the chief Baptiſm into the body of Chriſt, as true members thereof, which Baptiſm of gifts alone might be loſt, 1 *Cor.*13. 1,2. *Mat.* 7. 22.23. But the other can never be loſt, becauſe it indues the Soul with eternal life, 1 *John* 5. 13. This moſt excellent Goſpel Baptiſm, the Apoſtles were ordained the true Miniſters of, 2 *Cor.* 3. 5, 6. and *Acts* 11. 13, 14, 15, 16. Not as if ſimply by their Baptiſm of gifts; the other Baptiſm was by them effected otherwiſe then inſtrumentally, but rather (and as the truth is, *Mat.*28. in his Name, Authority and Power given to them, *Luke* 24. 49.) the power of him according to his promiſe going with them that ſent them forth, who himſelf was the proper Baptizer with the holy Spirit, as *John* foretold, and as the Apoſtle *Paul* declares, 1 *Cor.*15. 45. So that it ſeems

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a very ſtrange interpretation to me, and far fetcht, for any man to add the word water to that Commiſſion, *Mat.* 28. not minding but overlooking that Baptiſm promiſed by Chriſt, which is the main promiſe of the New Teſtament, as Chriſts coming in the fleſh was to them of old, and as if there were no more Baptiſms but water-baptiſm, whereas I find many Baptiſmes, as I have ſhewed at the beginning: certain it is, that one Baptiſm lay in the Promiſe, and *Paul* having finiſhed that controverſie that aroſe about water-baptiſm, in 1 *Cor.*1. and 2. Chapters, he afterwards in a latter Epiſtle of his, *Eph.* 4.5. reckons but upon one; and muſt that of water needs be it? what then ſhall the Apoſtles do for a Commiſſion to be Miniſters of Spirit-baptiſm, if that in *Mat.*28. be drowned in water? It is very true that the Apoſtles had very great power and many heavenly gifts given to them, not onely to confirm their Apoſtolical Miniſtery with Miracles, &c. but alſo to carry on the ſame with great ſucceſs and power, as the event made it manifeſt by their baptizing with the Spirit miniſterially, according to their Commiſſion in *Mat.*28. 19. and *Mark* 16.15. And that they were ſuch Miniſters *Paul* plainly declares, 2 *Cor.*3. 6. And ſo have I proved it toward the latter end; ſo that I verily believe that in *Mat.* 28. and that in *Mark* to be the great Goſpel Commiſſion to the Apoſtles, to carry on the greatiſt Baptiſm, other commiſſion to the Apoſtles to carry it on I know none; therefore they were Commanded to wait for power for that work, *Luke* 24. 49. For this Baptiſm is into the Name of Father, Son and Spirit, not into or with water, for that cannot do it; Yea, thoſe before who were corrupt and vitious, being herewith or hereinto baptized, receive a new nature, and are made one Spirit with Chriſt, which water-baptiſm can never do.

Moreover, if *Mat.* 28. ſhould be underſtood of water-baptiſm, *Paul* did not keep cloſe to the Commiſſion of Chriſt, who baptized but 2 or 3 families at moſt, but was ever large in praching the Goſpel, *Rom.*15. 19. as may be ſeen in his Epiſtles, through many Nations, Regions and Peoples; and although he uſed not water-baptiſm, yet he obeyed the Command of Chriſt truly and fully, baptizing into the Name of God, &c. And many Churches were planted by *Paul*, who walked in fellow-

fellowſhip of the Goſpel, who never were baptized with water, as doth appear in Scripture; for *Paul* knew very well that no outward ſhadow is of any eſteem in the Kingdom of Chriſt, as plainly appears in *Rom.*14.17. The Kingdom of Heaven is not meat and drink, but righteouſneſs, peace, &c. Neither circumciſion nor uncircumciſion, Baptiſm of water, or the not baptizing are any thing, but the new creature, the Spirits Baptiſm is ſufficient: I will ask this queſtion to all rational and ſober-minded men; (*viz.*) Whether is moſt likely to be the Baptiſm of the Goſpel, that which had a promiſe that it ſhould be given, and a Commandment to wait for it, or that which had no promiſe made that it ſhould be given, nor no Command to expect it?

Further, it is to be minded, that the outward inſtrument to effect this Baptiſm which is onely called Chriſts, and not *Johns* Baptiſm is, the preaching of the Goſpel; therefore when he ſent forth the Apoſtles, he bids them go and teach, baptizing, to ſhew plainly to us that this Spirit-baptiſm is done and effected by teaching, and to this purpoſe ſerves ſuch places as theſe, 2 *Cor.* 3. 6. with 1 *Cor.*2.4. and *Acts* 10. 44. with *Acts* 11. 14. and 15.

Furthermore the Apoſtles being commanded to teach them to obſerve all things whatſoever Chriſt Commanded them, is a Commandment to them of duty, for their obedience and practice: for the Apoſtles could not communicate to them of their own power to execute their office, for that was the gift of God onely; as the Apoſtle told *Simon Magus*, for he could not make them able Miniſters of the Spirit by office, as they themſelves were made by Chriſt, 2 *Cor.*3. 6. to carry on Authoritatively the New Teſtament-baptiſm, and therewith to baptize miniſterially all Nations, by teaching them, &c. For all the power they had, was derived from the Apoſtles in a more mediate way, unto whom they were accountable in all their miniſtrations, the prime authority ſtill reſiding in the Apoſtles; neither could ever any but the Apoſtles give the holy Ghoſt by laying on of hands, this came alſo by gift from Chriſt, not by teaching: they could not teach men to be ſuch able Miniſters of the New Teſtament as themſelves were, nor command them by laying on of hands to give the holy

Ghoſt, nor to caſt out devils, heal the ſick, raiſe the dead, for both were the gifts of God, 2 *Cor.*3. 5,6. and *Acts* 8. 20. *Mat.*10. 8. and came alſo by immediate commiſſion, and not a mediate, ſuch as the Apoſtles could teach and communicate to others, according to that in 2 *Tim.*2. 2. except they can obſerve and do them with leſs power; and ſo I proceed to the other Objection.

Object. Which is the Reaſon why the Apoſtles did baptize with water, after Spirit-baptiſm was given.

To which I anſwer, it is very true, the Apoſtles did baptize after the giving down of the Spirit, but not by vertue of any commiſſion from Chriſt expreſt in Scripture, but from *John*, whoſe baptiſm they took up for a time; & although neither *Johns* nor Chriſts Diſciples could take upor carry on water-baptiſm after *Johns* impriſonment, the proper commiſſioned perſon for the ſame being impriſoned; yet after the giving down of the Spirit to the Apoſtles, it was the moſt powerful miniſtery that ever was upon earth carried on by meer men, the which Spirit being to lead the Apoſtles into all truth, and ſo to guide them in their miniſtery, to go firſt to the Jewes, *Acts* 13. 46. Was ſufficient to counſel them in what way to go forth to the Jewes, how far, and how long to condeſcend to them in water-baptiſm, and in their Jewiſh rites and cuſtoms, as it appears, *Acts* 15. 28. &c. until they were either converted or rejected, the which being effected, there follwed as plainly a ceſſation from water-baptiſm in the Apoſtles Doctrines and practiſes in their not preaching it up, nor baptizing with water, even as there did before in Chriſts time; *viz.* in its ceſſation, from the time of *Johns* impriſonment, even until the time of Chriſts aſcention; upon the ſame ground they uſed circumciſion alſo as occaſion was offered, but commiſſion was given for neither. The reaſon then of their baptizing with water, is to me plainly laid down in Scripture, to which purpoſe conſider theſe things; firſt, how dearly Chriſt loved that people of the Jews, calling them his own in oppoſition to the Gentiles, *John* 1. 11. Saying, *he came to his own, and his own received him not*, but the Gentiles did receive him; therefore by thoſe words, his own, are meant the Jewes: and conſider alſo,

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how he lamented and wept over that City for their rejecting of him, not knowing the time of their viſitation, *Luke* 19. 41, 42 43 44. And did not the Apoſtle *Paul* likewiſe dearly affect them? *Rom.* 9. 1,2,3 although they could not abide him, as I could abundantly make it appear, but I ſhall paſs it by.

I think verily that their not affecting him, was one cauſe why *Peter* was deſigned to go to the Jews, and *Paul* to the Gentiles: but both *Paul* and the reſt of the Apoſtles knowing well the mind of Chriſt, that as Chriſt in his fleſhly miniſtration was ſent onely to the loſt ſheep of the houſe of *Iſrael*, even ſo he would not in his ſpiritual miniſtration preſently reject them before he had tendred to them that means which was ſo ſuitable to them; and this thing the Apoſtles were very well inſtructed in, and may plainly be ſeen in *Acts* 13. 46. where *Paul* and *Barnabas* hath theſe words, ſaying, It was neceſſary that the Word of God ſhould have firſt have been ſpoken unto you; but ſeeing you put it from you, and judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles, and to juſtifie their ſo doing, they bring in *Iſaiahs* propheſie, *Iſay* 49. 6. making mention of it in *Acts* 13. 47. declaring it as a duty incumbent on themſelves, although the words were ſpoken concerning Chriſt, yet the Apoſtles by the Spirit-baptiſm being made one Spirit with Chriſt, 1 *Cor.* 6. 17. look upon it as their duty to carry it on as Chriſts work, for they going forth in the manifeſtation of an higher power then hitherto had been, both Chriſt, and they alſo having the mind of Chriſt, 1 *Cor* 2. 16. went on in Chriſts work, and Chriſt with them, *Mat.* 28. 20. to bring in the Jewes by trying them yet once more, if happily he might overcome them by this his laſt attempt, it being a diſpenſation to be carried forth in all condeſcentions of love, that ſo Chriſt might ſhew forth himſelf more powerful in the time of this his ſpiritual, then in the former fleſhly miniſtration, & ſo himſelf intimates, *John* 14. 12. ſaying, He that believes on me, the works that I do ſhall he do alſo, and greater works then theſe ſhall he do, becauſe I go to the Father; Yet we muſt know, that all as was or can be done is by Chriſts power, onely it muſt ſhine forth in its time and ſeaſon, as he by his Eternal Wiſdom Judged meet: and ſo the Apoſtles having (as I have ſaid) the mind of

Chriſt, and well knowing the extent of their Chriſtian liberty which was given them for the edification of the body of Chriſt, and to be carried forth in all condeſcentions of love, as *Paul* declares, *Gal.*5. 13. ſaying, Brethren, ye have been called unto liberty, onely uſe not your liberty as an occaſion to the fleſh, but by love ſerve one another; and this leſſon *Paul* and the reſt of the Apoſtles practiſed, and upon this ground of Chriſtian liberty which conſiſteth in the ſervice of love, *Paul* proceeded, 1 *Cor.*9. 19, 20. where he declares plainly, that he made himſelf ſervant unto all men: but mind well *Pauls* aim and end, which was, that he might gain the more; and hereupon it was that unto the Jewes he became as a Jew, that he might gain the Jewes; to them that are under the Law, as under the Law, that he might gain them that are under the Law; now take but away *Pauls* circumciſing, as it is in *Acts* 16. 3. and his purifying, as it is in *Acts* 21. 24, 26. and his baptizing with water, as in 1 *Cor.*1. 14. *Acts* 18. 8. And then let it be ſhewed where *Paul* became a Jew to the Jew; from whence I thus reaſon, that if *Paul* could comply with the Jews in their elder ſhadows, as circumciſion and purifying, it is no marvel if he complyed with them in their younger ſhadows; if he did not preſently eclipſe their ſtars that ſhined all night, no marvel if he tarry a little longer ere he eclips their morning ſtar that uſhered in that Sun of righteouſneſs, whom *Paul* well knew would quickly darken and put out the light of all their ſtars, although I confeſs, the light of the morning ſtar may ſhine a little longer then the reſt, becauſe he is greater and brighter then the reſt, and accordingly *Paul* proceeded with water-baptiſm, when once he found it to breed contentions and diviſions, as indeed there muſt be ſuch, that the truth at length might appear, 1 *Cor.*11. 18, 19. The words are theſe, I hear that there be diviſions among you, and I partly believe it; for there muſt be ſects or hereſies among you, that they which are approved may be made manifeſt; Now look what *Paul* ſpeaks of perſons, is true of opinions held or maintained by them, and the perſon is blamed for his opinion, which cauſed the rent amongſt them: And that made *Paul* to take that courſe with water-baptiſm, when once he found it tend to breed contentions and diviſions in Chriſts

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body, 1*Cor.*1. 11 to 17. he vindicates himſelf ingeniouſly, & puts away that which was ſubject to be ſhaken, and which was ſo far below the glory of Goſpel miniſtration, plainly declaring, that his baptiſing among them was very ſparing, and that which he had done was but by permiſſion & condeſcention to their weakneſs, not by vertue of commiſſion from Chriſt, as appears afterwards, 1*Cor.*1. 17. with 1*Cor.*3. 2 declaring that he had dealt with them as with babes, in giving them milk, and there he repeats their diviſions again, verſe 3, 4. even as he had done before, in 1 *Cor.* 1. 12. and tells them of their carnallity, and alſo ſhewing them that they were not able to bear higher things, which he calls meat, 1*Cor.*3. 2 So that we may plainly ſee upon what account he and the reſt of the Apoſtles baptized with water.

Furthermore it is to be minded, that *Peter* who was a Miniſter of the circumciſion, *Gal.* 2. 7. and thereupon did more Judaize then *Paul*; He I ſay, when he carried on water Baptiſm among the *Jewes*, went on in the ſame manner as *John Baptiſt* did before him, preaching the Baptiſm of Repentance, *Acts* 2. 38. onely with this difference, that *John* ſpoke of the ſpirits Baptiſm as not yet come, but was ſhortly to follow upon the aſcenſion of Chriſt, even as Chriſt opening *Johns* propheſie more fully declared, *Acts* 1. 5. but *Peter* ſpake of the promiſe as it was then extant, and ſhould come upon them alſo upon their repentance; and being Baptized, it was made good accordingly, and the truth is, before the *Jews* were caſt off, Baptiſm of water which was for their ſakes inſtituted, *John* 1. 31. could not but be tendred to them for a time, becauſe the word of the Goſpel muſt be firſt preached to them, *Acts* 13 46. which they would not have received without water Baptiſm, becauſe it was as yet to uſher in Chriſt to thoſe who yet believe not, and ſo ſutable to their manner of worſhip, which ſtood, as I have ſaid, in divers baptiſmes, and carnal ordinances, *Heb.* 9. 10. Now let any man ſhew me if he can, after the rejection of the *Jews* any one man or woman that ever was baptized by any Apoſtle, or their approbation, and they ſay ſomething.

Furthermore it is to be obſerved, that until the *Jews* were either called in, or rejected, the Goſpel was as it were vailed with ſome of their Jewiſh ſhadows, as Baptiſm of water, circumciſion, &c. in relation to their weakneſſe, and ſo

were a hindrance for a time of the Apoſtles more pure adminiſtration of the Goſpel to the Gentiles, which after their rejection came forth more clear, never ſo much as preſſing Baptiſm in their Miniſtry to the people, their doctrine being much againſt outward and fleſhly things, as appears, 2 *Cor* 5. 16, 17. ſaying, that we ſhould henceforth know no man after the fleſh, yea though we know Chriſt after the fleſh, yet now henceforth know we him no more; ſaying alſo, that old things are paſt away, and all things were become new; and *Paul* reckoning up ſeven bonds of the Churches unity, in *Epheſ.* 4 4 5, 6. reckons up but one Baptiſm, and certainly *Paul* would not have left out the other Baptiſm, had it been any bond of the Churches unity.

But here it may be objected and ſaid, but had not the Saints in the old Teſtament this ſpirit Baptiſm? is there any more then one? then if they had it, Why is it called a new gift, and a promiſe of the Father, and again to be waited for, and expected as a new gift?

To which I anſwer, the Saints of the old Teſtament had it, I grant, becauſe the ſpirit is but one, as the body is one, *Epheſ.* 4 4 but they had it not in the ſame degree as the Saints under the new Teſtament, they had it according to that diſcovery of Gods grace as was then extant, but not according to that abundance of grace given under the new Teſtament, becauſe that this is ſaid to be hid from ages, *Coloſ.* 1. 26. and kept ſecret ſince the World began, *Rom.* 16. 25, 26. and *Eph.* 3. 5, 6, 7, 8, 9, 10 for which cauſe the Goſpel Baptiſm is called a new gift; this Baptiſm brings in with it all the glory of Chriſts mediation, as Chriſt himſelf declares in *John* 16. 14. ſaying, he ſhall glorifie me, for he ſhall receive of mine, and ſhall ſhew it unto you; hereupon the ſpirit is called a comforter, *John* 16 7. and another comforter, *John* 14. 16. to diſtinguiſh the comfortings of this ſpirit Baptiſm from the former which was extant then in the time of the Law, whereupon its called the unſearchable riches of Chriſt, *Epheſ.* 3. 8. with verſe 5. where it is plainly and fully declared to ariſe and flow from the ſpirit.

Again it may be obſerved, that Gods proceedings with his people hath not been from higher to lower manifeſtations and gifts;

gifts; but from lower to higher diſcoveries, even according as his eternal purpoſe is, to draw up his people ſtill nearer and nearer to himſelf, to which purpoſe iſſued that ſpeech from Chriſt concerning the Prophets of the new Teſtament, *Mat.* 11. 11. that he that is leaſt in the Kingdom of Heaven is greater then *John*; ſo that I cannot think that Chriſt would proceed from water Baptiſm, to water Baptiſm again, unleſſe by water we underſtand living water, as Chriſt taught the woman of *Samaria*, *John* 4 10. and *John* 7. 38. 39. and verily the Apoſtle *Paul* being principled with the ſame ſpirit, ſpeaks the ſame language, in 1 *Cor.* 12. 13. calling it a drinking into that one ſpirit, which is the chiefeſt Baptiſm.

This water Baptiſm I freely acknowledge; but not that dead elementary water Baptiſm, ſuch as *Johns* was, yet even that alſo was good and uſeful in its ſeaſon, the which conſideration drew the Apoſtles to give it an honourable and decent burial, becauſe it was a rite of Gods own appointment to that people of the Jewes, which by reaſon of that laſt attempt of Chriſt to bring in the *Jewes* to the faith of the Goſpel, was once again in a condiſcending way adminiſtred to them, not to keep them ſtill in it, but to draw them higher, even to a more ſpiritual addreſſe or worſhip; for *Paul* well knew that the converſion of the *Jewes* was not by the power or efficacy of water Baptiſm, which God had left and was gone out of, *John Baptiſt* having finiſhed his courſe, but by the ſpirits Baptiſm in the preaching of the Goſpel by the Apoſtles in ſpirit, and in power, for it is that which is ſaid to be the power of God to ſalvation, *Rom.* 1 16. they being handed forth by God for that powerful work, 1 *Cor.* 2 4. 2 *Cor.* 3. 6.

3. *Objection* is, *Heb* 9. 12. unto which I add that in *Mark* 1. 1. 2, 3, 4 *&c.* they being both of one nature, the one calling it the principles or rudiments of the doctrine of Chriſt, the other the beginning of the Goſpel of Chriſt.

To both which I anſwer, but firſt to that in *Heb* 6. where the Apoſtle ſpeaking of divers things, mentions theſe terms, principles and foundations, ſome thence conclude that they are fundamental principles, and thereupon conclude a neceſſity of water Baptiſm; it is true, that water Baptiſm was an external principle or rudiment in *Iohns* time, but not at all

as

as can be proved in Christs time after *Johns* imprisonment, for it was not administred in all the time of his Ministration in the flesh, as I have declared before; but tis most true that the spirit Baptism ever was, is, and shall be to believers a fundamental principle, and so in this it holds good, but not in water Baptism; for if one external thing were perpetually fundamental, why not another? as laying on of hands, which is there mentioned in *Pauls* catologue, and that more particularly then water Baptism, which hath occasioned some so much to contend for laying on of hands, others refusing it, and looking upon it (as indeed it is) an empty ceremony, without its former power, deal therein more wisely then the other; like those *Iewes* whom Master *Ainsworth* in his comment on *Exodus* 28. 30 makes mention of, who enquired not at the oracle of *Urim* and *Thummim*, because the Holy Ghost was not there, that oracle being never restored to the *Iewes*, after the *Babilonish* captivity, until *John Baptist*, Christs the Apostles times.

But one question I shall demand; whether Christ Jesus in his time of Ministration left the people converted by him without a part of their foundation to build on? for I have denied before, and do still deny that water baptism was ever urged or practised by Christ himself, or by his or *Johns* Disciples after *Johns* imprisonment, which of necessity must have been practised then, had it been any part of the foundation, or a succeeding Gospel principle, and to continue; and where do we read, that ever any of those which were converted by Christ in his time, were ever Baptized afterward? which must needs have been done, if it had been a continuing Gospel principle.

These things considered, plainly declare, that the succeeding Gospel worship must be onely spiritual, and declares a sufficient foundation to build on, without any shadow at all intervening.

Yea, but some of them object, yet not all (for they be not all of one mind concerning this) that the Gospel Baptism of water, (as they call it) is not *Johns*, but Christs, which they would infer from *Mat.* 28; but such that go that way, are not so well principled as the other that confesse no water Baptism

tiſm but *Johns*, for if another water Baptiſm were given in commiſſion by Chriſt after *Johns*, upon neceſſity all that were Baptized before with *Johns*, muſt be baptized again, or elſe all had not been Baptized with one baptiſm of water, but this being contradicted ſufficiently amongſt themſelves, I leave it as abſurd, and ſo paſſe to the other Objection in *Mark* 1. 1, 2, 3, 4. *&c.* here *John Baptists* Miniſtry is ſaid to be, *the beginning of the Goſpel of Jeſus Chriſt*; but it cannot abſolutely be ſaid to be the beginning of the Goſpel, for it was long time before preached by God to *Abraham*, *Gal.* 3. 8. with *Gen.* 12. 3. alſo to *Noah*, and to *Adam*; but becauſe the time of the Meſſia drew near, and that the Goſpel muſt run out more clear and pure, and at length caſt off all its ſhadowiſh vailes, it is therefore more eſpecially called here the beginning of the Goſpel, not as though this preſent ſtate were the Goſpel in its glory; for that beginning which it had by *John Baptiſt* was not quite ſtript of ſhadows, although a great change was made, for although *John* brought but one ceremony, yet it was ſhadowiſh ſtill, but God would have it ſo becauſe of the people, to whom he, the forerunner of Chriſt, came, Chriſt himſelf immediately following of him to fulfill the Law, and to confirm the truth of the promiſes made to the Fathers.

Neither muſt we compare that begining of the Goſpel, to confound it with its full maturity, no more then we may confound childhood, & manhood, 1*Cor.* 13. 11. *Paul* ſaid, *when he was a child, he ſpake as a child, he underſtood as a child, &c. but when he became a man, he put away childiſh things*, and declares in verſe 10, when that which is perfect is come, that which is in part ſhall be done away; he doth not ſay it ſhall be perfected, but aboliſhed. Now that *Johns* diſpenſation was but as childhood, preceding a more eminent diſpenſation, appears plainly to me; becauſe although Chriſt highly advanced *John* in relation to his predeceſſors, yet comparing him to his ſucceſſours in the pure Goſpel ſtate, he layes *John* very low; ſaying, *He that is leaſt in the Kingdom of Heaven, is greater then he*: but if the latter ſtate had not been a growing, and more ample ſtate then that of *Johns*, Chriſt had ſpoke to no purpoſe; nay, Chriſt himſelf who lived in the ſame century and middle ſtate between the Law and pure Goſpel (a ſtate that did partake of both Law

and Goſpel in ſome reſpects) even he I ſay ſpeaking of the ſtate which was to ſucceed him, advanceth it above the time of his own Miniſtration alſo as well as *Johns*, *Iohn* 14. 12. 1 *Cor.* 2. 9. 10. *Epheſ.* 3 5. well knowing what abundant grace was to come forth in his own ſpirit baptiſm after his aſcention, more then ever appeared before that time, and that it was but a day of ſmall things compared to future.

Conſider further, that the Goſpel worſhip was not fully compleated until the book or propheſie of that revelation diſcovered to *Iohn* was by him ſent to the Churches; for then, and not before was the whole Scripture and Goſpel worſhip and Miniſtry compleated and made perfect; then was the higheſt riſe and unity of faith, then the primitive Church came up to her higheſt ſtature, even as the Sun to his meridian, and that appears plain, becauſe to it nothing muſt be added nor diminiſhed, *Rev.* 22. 18 19 then were thoſe ſcruples of circumciſion and Baptiſm wholly removed and taken away, there being no mention of them at all in thoſe ſeven Churches, neither in divers others before them; hitherto the primitive Church was in her riſing and conſequently flouriſhing condition.

The Apoſtles being then living who were the chief Maſter builders, 1 Cor 3. 10. and on whoſe ſhoulders the care of all the Churches of Chriſt lay, and during their times, the ſpirit of Chriſt was ſo potent in them, that they were a great block and let to Anti-chriſts riſing, until the ſpirits powerfull preſence in them was taken out of the way, 2 *Theſ.* 2 7. but quickly after that time, there was a gradual declining into errors and rents of true union, even until the Goſpel Miniſtry, yet left (ſurviving) totally Apoſtatized from Heaven to earth, *Rev.* 9 1. ſo that theſe things promiſed being conſidered, it appears, that although *Iohns* time was a beginning of the Goſpel, yet it was but as the morning ſtar, or dawning before the Son of Righteouſneſſe.

Object. Acts 10. 47 Peter *baptized ſome afterward that had received the Holy Ghoſt before.*

Anſw. I have acknowledged already before in anſwering the ſame Objection which was the ſecond, and in effect the ſame, that the Apoſtles did practice water-baptiſm for a time

after

after Christs ascention, yet not from Christ as its Authour, but from *John*, whose baptism they took up, as I have already declared; But further we may consider, that such Ordinances that have been known to be of Divine institution, are not so easily and suddenly laid down as many imagine; the Apostles knew it well, and took it into consideration as a ground and reason of that decree at *Ierusalem*, *Acts* 15.21. the causal word (*for*) makes it plain, the words are these, *For Moses of old time hath in every City them that preach him, being read in the Synagogue every Sabbath day*, as if he had said, it cannot be expected that the Jews should so suddenly lay down that shadowish worship which they had for so long time been trained up in, and yet still daily were; therefore the spirit it selfe is brought in as Moderator amongst them in that decree, verse, 28. for the reconciling of the Jews and Gentiles; no marvel then if the baptism of water be not a little longer lived, it being of a latter birth; and yet *Paul* a very little while after that, well knowing the minde and intent of the spirit in that decree, shews the people of God their liberties in the Gospel, even in some things contained in that decree, for we must minde well that all things even in the same Catologue put in by the Apostles are not of the same nature, as we may see the like in *Pauls* Catologue in *Heb* 6. 1. 2. Therefore the Apostle declares to believers their true Christian liberty in that part of them which properly belonged to the Jewish customs, and state, although they were contained in that Decree, 1 *Cor.* 10. 25 to 30. from whence this ture maxim and conclusion may arise, that no structure or building can be stronger then the foundation or reason on which it is built; so the foundation or reason of that decree being to reconcile the Jews and Gentiles & so to draw the Jews by degrees to the love of the truth, declares it to be altogether subservient to that purpose, but not a Decree to stand and remain for ever, but for a time onely, as is proved before from 1 *Cor.* 10. 25, 26 &c And the Apostles who so far condiscended as to circumcise *Timothy* in *Acts* 16 3. as in that place appears, the same Apostle would not circumcise *Titus*, when some men of more subtilty, and of more wit then grace, attempted to infringe their Christian liberty, and to bring them into bondage by making it necessary: Then

Paul ſaw it was high time to bid adieu to ſuch condiſcenſions, when they went ſo far as to make diſcenſions amongſt the Saints; therefore he refuſed to circumciſe *Titus* upon that account, and ſo alſo he hath dealt with water Baptiſm as I have declared before, from 1 *Cor.* 1 12. to 18. and 1 *Cor.* 3. the 5 firſt verſes, and I make no queſtion but the Apoſtle, both in their practiſe of water Baptiſm, and in their refuſal to Baptize, they were guided by the wiſdom of the ſpirit, as well as about thoſe *Jewiſh* cuſtoms, as appears, *Acts* 15. 21. compared with that in 1 *Cor.* 10. 25, 26. *&c.* in which two places compared, we may clearly ſee the bounds of Chriſtian liberty, in uſing or not uſing ſuch like things, for which they had both the approbation and tolleration of the ſpirit, as there appears in 1 *Cor.* 10. *&c.*

Object. 1 Pet. 3. 21. The words are theſe, *The like figure whereunto even Baptiſm doth alſo, now ſave us (not the putting away of the filth of the fleſh) but the anſwer of a good conſcience towards God, by the reſurrection of Jeſus Chriſt.*

Anſw Firſt obſerve here, it is not the waſhing of water, but the conſcience, for water cannot reach that; therefore it is ſaid to be by the reſurrection of Jeſus Chriſt; beſides although *James* and *John* were deſigned to the Jewes as well as *Peter*, yet never did practiſe it, as can be found in their doctrines or epiſtles; but *Peter* having more Judaized then *Iames* or *Iohn*, and being ſtill deſirous to do them good, render them in their long afflictions and ſcattered condition, 1 *Pet.* 1. 1. *&c.* well knowing their weakneſſe, 1 Pet. 2. 2. and by reaſon thereof, how ſoon they might be removed from the faith of the Goſpel, *Peter* in this place, 1 Pet. 1. 21. gives them a morſel very ſuitable to their pallets, to ſharpen their appetites, to reliſh meat the better, and he deals with them like a skilfull Phyſitian, who alimbicks the water figure into ſpirit, even into the reſurrection of Chriſt, and ſo drawing out all the ſpirit, and quinteſcence of the water figure, leaves it quite dry and empty, becauſe it could not reach the conſcience but the fleſh onely; juſt ſo the Apoſtle *Paul* dealt with circumciſion, *Phil.* 3. 3. ſaying, *we are the circumciſion which worſhip God in the Spirit, and have no confidence in the fleſhly* outſide of it, but throws it away, with many ſuch like things, even to the dunghil, *ver.* 8. as a beggerly rudiment.

But

But *James* although he was alſo a Miniſter of the Jewes as well as *Peter*, yet he writing to the ſame people in his Epiſtle, *James* 1. 1. makes no mention at all of water-baptiſm, nor *John* neither in his Epiſtle, well knowing water-baptiſm to be out of date; and which is more, never did any Apoſtle whatſoever, nor any Miniſter of the Goſpel after the rejection of the Jewes once make mention of water-baptiſm, but of Spirit-baptiſm onely, which had been a great ſin in them all, had it been a duty incumbent on them; yet one thing more is well to be minded before I paſs from this Objection, (*viz.*) that *Peter* attributes that power that reaches the Conſcience to the Reſurrection of Chriſt, & moſt true it is, that is it which brings forth the anſwer of a good Conſcience, wch comes not any other way but by the Spirits Baptiſm, and this indeed is the true fruit and vertue of Chriſts Reſurrection, which brought forth this Baptiſm, the which Baptiſm it is *that purges the Conſcience from dead works, to ſerve the living God*, Heb. 9. 14. And from this Baptiſm proceeds the anſwer of a good Conſcience towards God by the Reſurrection of Jeſus Chriſt, as *Peter* ſpeaks.

Obj. *Yea, but Baptiſm of water is an initiating Ordinance of God.*

Anſw. This place I ſuppoſe is grounded on *Mark* 1. 1. becauſe its there ſaid to be *the beginning of the Goſpel of Jeſus Chriſt*; although this is even ſufficiently anſwered before, yet for further ſatisfaction and clearneſs, conſider,

Firſt, That the Goſpel began very long before *Johns* time, even as high as *Abraham*, Gal. 3. 8. relating to that place in *Geneſ.* 12. 3. Although the word Goſpel be not there named, yet the Apoſtle by equitable conſtruction ſo terming it, leads me even as high as *Adams* fall; for preſently upon the fall the Goſpel was preached, even by God himſelf, *Geneſ.* 3. 15. ſaying, *The ſeed of the woman ſhall bruiſe the Serpents head*, &c. That is, bruiſe, pierce or cruſh, as worthy Mr. *Ainſworth* (no Novice in the Hebrew tongue) interprets; and further comments there, ſaying, *That hereby is meant Satans overthrow and deſtruction, in reſpect of his power and works*, John 12 31 1 John 3. 8. For the head being bruiſed, the ſtrength and life is periſhed; and what can effect this but the force and power of the Goſpel?

Secondly, If it had been an initiating Ordinance, we muſt either accuſe Chriſt himſelf of ignorance or negligence, (which were wicked and abominable) for he baptized none, nor either *Johns*, nor yet his own diſciples baptized after *Johns* impriſonment, even during the whole time of his own miniſtration in the fleſh, as I have declared before, which had been a great defect in him, had it been an initiating Goſpel ordinance, and to continue as ſome conceive, and much plead for, although experience hath taught us its far below and very much vailing to the truth of the Goſpel, which *Paul* ſo much contended for, *Gal* 2 5. And is commonly ſpoken of in oppoſition to ſhadows, *John* 1. 17.

Object. *But one* Daniel King, *in oppoſing* Mr. Saltmarſh, *ſtrives abundantly, to wring water out of that place in* Mat. 28. but with all his skill he cannot do it, becauſe the truth is againſt him, yet by begging the queſtion he concludes he hath done it, and the way by which he endeavorus to do it, is by darkning the Glory of the Apoſtolical Miniſtery, ſaying, that the Apoſtles baptized not with the Spirits Baptiſm, inſtrumentally he might have ſaid as well, and as true miniſterially, for the words differ very little if at all in the Dictionary, for what is *inſtrumentum* but a mean, aid or help to a thing, and what is *Miniſter* but a ſervant, helper or furtherer in the execution or doing of a thing; doth not the Scripture ſpeak the ſame language of creature-help in the affairs of God? *Judges* 5. 23. 1 *Cor.* 3. 9. *Dan.* 10. 13. third Epiſtle of *John* verſe 8. but moſt plain in *Acts* 19. 11, 12. and *Acts* 14 8, 9, 10 11. But in his denial doth it not make the Apoſtles no Miniſters or inſtruments at all? for *Paul* ſaith, they are not *Miniſters of the Letter*, and this *Antagoniſt* ſaith, not of the Spirit, and ſo it ſtrips the Apoſtles out of all Inſtrumental or Miniſterial work; but the Scriptures ends this controverſie, and makes it plain that the Apoſtles were Inſtruments and Miniſters ſerving in and to the work of converſion by teaching, and thereby baptizing according to their commiſſion into the *Name*, (viz.) the power and Authority of *Father, Son and Spirit* and the abundant ſucceſs that followed and came to paſs by their endeavours, the Scriptures plentifully declare, and that the work of converſion aroſe & was effected by ſuch baptizing, appears plainly in

1 *Cor.*

1 *Cor.*12. 13. where the Apoſtle makes the *Jew* and the Gentile alike partakers of that ſpiritual Baptiſm: but how the Apoſtles Baptiſm differs from that which was under the Old Teſtament, I have declared before, but for ſubſtance, it is certain that they were both one and the ſame, although in degree the latter hath the preeminence; further I quere, whether that circumciſion that's made without hands, and the Goſpel-baptiſm, be not both one, and whether they are not ſo declared to be by the Apoſtle? *Coloſ.*2. 11 12. And can there be any other Baptiſm then that of the Spirit, and is not regeneration called a waſhing? *Titus* 3. 5. And ſure this waſhing muſt be ſpiritual: And can it be any other waſhing then the Goſpel-baptiſm, and were not the Apoſtles the Adminiſtrators, were they not held forth in the hand of Chriſt, as the Miniſters and inſtruments of that Epiſtle of Chriſt, 2 *Cor.*3. 3. written with the Spirit of the living God? And were they not hereupon declared by *Paul* in 1 *Cor* 9. 2. to be the zeal of his Apoſtleſhip; the Lord Jeſus thereby clearly diſtinguiſhing betwixt ſuch inſtruments as were handed forth by himſelf, and ſuch as he owned not; ſo that although it cannot be ſaid of them, as it was ſaid of Chriſt, to be a quickening Spirit, 1 *Cor* 15. 45. yet by *Pauls* own words, 2 *Cor* 3. 3, 6. The Apoſtles were inſtruments and Miniſters of more then letter, even of that Spirit that quicketh and giveth life, although not originally as from themſelves, but from Chriſt who had a larger power given to him than they, *John* 5. 21 26. yet inſtrumentally and miniſterially, a power from Chriſt accompanying their Miſtery, being authorized for, and alſo highly honoured in that bleſſed and ſucceſsful Goſpel-work of baptiſmal regeneration, ſo that many thouſands came in by their preachings; yea, they came in by troops, as appears plainly in the Acts of the Apoſtles, and from whence aroſe that ſpeech of *Pauls*, 1 *Cor.*4. 15. *That although the Corinthians had ten thouſand inſtructors, yet they had not many fathers; for he had begotten them through the Goſpel*; and there is very much agreement betwixt natural generation and ſpiritual regeneration, for what are fathers ſaid to be, but fathers of our bodies or fleſh? *Hebrews* 12. 9. It is God that is ſaid in the ſame place to be the Father of our ſpirits, and yet Parents are inſtruments in generation,

but

but if God ſhould ſuſpend his accuſtomed influence & work in that act of generation, it could be of none effect; for 'tis apparently known that ſome never have children at all, though to mans reaſon very probable in all viſible reſpects, and ſo 'tis in ſpiritual in ſome reſpects; for many of Gods dear ſervants have not ſo clearly ſeen the fruit of their labours in the work of converſion, as ſome others have: but yet I demand whether both thoſe relations natural and ſpiritual, are not by Scripture approbation to be acknowledged fathers? truly, as I am unwilling to detract a mite from aſcribing to any what the truth of God allowes of; So I would not give to any one mite or title more, no not to the very chief Apoſtles, that which the Scriptures approve not of, and owns; and ſo I ſhall cloſe this with *Pauls* fatherly affectionate ſpeeches, in the 2 *Cor.* 12. 14. and that in *Gal.* 4. 19.

Object. *But ſaith he, the Apoſtles were ſometimes fain to pray for it for the Saints, before they could have it*, Acts 8. 15. *and ſometimes it was poured on them before ever the Apoſtles medled with them to lay hands on them*, Acts 10. 45,46. Acts 11. 17.

Anſw. It is well he mentions their laying on their hands on them, for elſe his aſſertion had been wholly faulty: for the Apoſtles did meddle with them before in that which was the inſtrumental means of their converſion, and with that which I own to be the Goſpel-Baptiſm moſt properly, which may be ſeen plainly in *Acts* 11. aforenamed, in the 14. & 15. *verſes*, and the other quoted text, *Acts* 10. 44.45. compared; for *Peters* words in the 14 *verſe*. are ſaid to be ſuch whereby not onely *Cornelius*, but alſo all his houſe ſhould be ſaved; and ſo it came to paſs for others alſo who were preſent, did find his words true, and abundantly powerful, for as it is in the 15. *verſe*, *As he began to ſpeak, the holy Ghoſt fell on them*, and in *Acts* 10. 44. it is ſaid, *While* Peter *yet ſpake, the holy Ghoſt fell on all them which heard the Word*; ſo that ſtill the preaching of the Word by the Apoſtles Miniſtery was the vehicle or inſtrumental means wch the Spirit made uſe of for that Baptiſm of regeneration; for I do not believe that the gift of the holy Ghoſt which was given by laying on of the Apoſtles hands, was either that ſpoken of *Epheſians* 4. or that which was given in commiſſion to them, in *Mat.* 28. but rather a ſupplemental, or complemental

tal gift for Goſpel ſervice and work, as appears, *Luke* 24. 49. *Acts* 1. 4,8. with *Acts* 19. 6. of which I have ſpoken before, as likewiſe of the Spirits baptiſm which followed their preaching, even according to their commiſſion, in *Mat.* 28.

Object. He objects, *The Apoſtles did it to many whoſe hearts were not drawn over to believe, as at Athens,* Acts 17. 32,33,34.

Anſw. Such aſſertions as theſe reach not onely the Apoſtles, but even Chriſt himſelf, ſo that if it were a good plea againſt the Apoſtles, to prove that they baptized not with the Spirit inſtrumentally, becauſe all that heard them were not ſo baptized; it were alſo as true a plea againſt Chriſt himſelf, and makes him not to be the principle efficient in the Spirits Baptiſm, for all that he preached to were not converted by him, *Iſay* 49. 4,5. *John* 8. and 10. Chapters, with many more ſuch examples in Scripture; therefore I paſs this by, and look upon it as his miſtake.

Object. *Diſciples as Diſciples may Baptize with water, becauſe even before* John *was impriſoned.* John 3. 22, 24. *ſome of Chriſts Diſciples were not as yet called,* Mat. 4. 18,19,20,21,22. *Much leſs were they ſent out to preach; nay, thoſe that did baptize with Chriſt in the land of Judea,* John 3. 22. *It is manifeſt that as yet they had not been ſent out; therefore Diſciples as Diſciples may baptize.*

Anſw. The Objection hath in it a ſufficient ground of anſwer to it ſelf, for it is not ſaid that either Chriſts Diſciples baptized apart from him, nor *Johns* Diſciples apart from *John*; but the Diſciples did it in their preſence, by vertue of Chriſts and *Johns* Authority, not their own, but like thoſe that brought handkerchiefs, &c. from *Paul* which cured diſeaſes, &c. for they were but Chriſts and *Johns* Diſciples & Schollers; yea, and their hands alſo to ſerve and aſſiſt them in that work, as thoſe were which *Peter* gave commandment unto, for the ſame purpoſe, *Acts* 10. 48. and the Baptiſm is not reckoned the Diſciples, but Chriſts and *Johns* Baptiſm, *John* 3. 22, 23. with *John* 4. 1 2. For Chriſt and *John* baptized authoriatively, but the Diſciples in obedience to their Commands did it onely as aſſiſtants, for he that doth it by his own authority given to him, hath likewiſe power and authority to judge of the fitneſs of ſuch perſons whom he baptizeth, we may ſee it ſo done by *John*, *Mat.* 3. 7, 8, 9. with *Luke* 7. 30.

ſo alſo did *Philip* by the Eunuch, *Acts* 8. 37. and likewiſe *Peter* did ſo by *Cornelius* and his companions, *Acts* 10. 47, 48.

Object. *But it ſeems then that ſome baptized by their own authority, as well as Chriſt and* John, *becauſe* Philip *in* Acts 8. 38. *is ſaid to baptize, and likewiſe* Ananias, Acts 9. 18.

Anſw. Theſe inſtances make nothing againſt that which I have ſaid, for theſe were not onely authorized by the Lord Jeſus himſelf, even immediately as *John Baptiſt* was, but had likewiſe ſufficient power given to them for that work, and they were alſo ſuch as could work Miracles, and never was it found, neither doth it any where appear that a Diſciple did at any time baptize by his own commiſſion, but was either immediately called and conſequently fitted with power to do it, as I have ſaid before, or could alſo work Miracles as both *Philip* and *Annaias* did, *Acts* 8. 6. and *Acts* 9. 17. or elſe they were ever ſubſervient miniſtering to others that were indued with the aforeſaid power. It is very well known that the Apoſtles who baptized after Chriſts aſcention had the like, if not more eminent power then *John*, but the reaſons why they revived and practiſed *Johns* Baptiſm again, after it had been ſo long time dormant (or laid by) even all the time of Chriſts miniſtration in the fleſh till after his aſcention, I have declared before, with the grounds of their ſo far condeſcending in ſuch things; and verily it was very needful (as the Jewes very well knew, *John* 1. 25.) that they ſhould have very eminent gifts and power (if not more then *Johns*) according as it was foretold, that he that is the leaſt prophet in the Kingdom of Heaven, is greater then *John*, becauſe elſe they could not ſo well have known the extent of ſuch condeſcentions, as they practiſed; *viz.* to know whom and when, and how long to baptize, and when to refuſe, ceaſe and give over baptizing with water, for ever; ſuch wiſdom and power Chriſt himſelf practiſed, who for a time baptized by or with the hands of his Diſciples, till *John* had finiſhed his courſe, but then he ceaſed baptizing both with his own and *Johns* Diſciples, alſo all the time of his own miniſtration, even as if he meant to leave a foregoing preſident or lively embleme and taſte of a pure Goſpel and ſpiritual adminiſtration, which was very ſhortly to follow his own; therefore it muſt needs follow, that whatſoever ſhadows were for a time taken up by

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the Apoſtles in condeſcention to the weak, they could not be very long lived, for elſe it muſt neceſſarily follow that Chriſts fleſhly diſpenſation had *fewer* ſhadowes then the Apoſtolical Miniſtery, which is expreſly ſaid to be a ſpiritual miniſtration, and more glorious then that which is ſhadowiſh and vailing, 2 *Cor.* 3. 8, 9, 10, 11, 13. Theſe things premiſed and conſidered, I ſhall ſeriouſly quere of all thoſe that do baptize with water, unto wch of the Saints or Diſciples will they turn, to prove their commiſſion lawful, for their baptizing? I muſt needs confeſs that I cannot find in all the Scripture one plain preſident for their practice, neither could I ever hear or ſee one brought by any of them, either by writing or conference with them with plain proof of Scripture, to prove their practice lawful; it is true indeed that *John* Baptiſt wrought no Miracle, but he was immediately called, and filled with the holy Ghoſt and with power for his work, and was born witneſs too, by Chriſt Jeſus himſelf. 2. Neither is Chriſts Diſciples, nor *Johns* own baptizing with his Diſciples any ground or warrant for us Gentile believers to take up that Ordinance, no although Chriſts Diſciples baptized again after Chriſts aſcention, for now they were no longer to be reckoned Diſciples or Scholars as before, but ſuch Teachers as were indeed Maſter builders, 1 *Cor.* 3. 10. They being to be now left miniſterially in Chriſts ſtead, 2 *Cor.* 5. 20. and their miniſtration is not called a Diſcipleſhip, but an Apoſtleſhip, *Acts* 1. 24, 25, 26. 1 *Cor.* 9. 2. *Rom.* 1. 5. And ſo with relation and reſpect to the commiſſion and power given to them by Jeſus Chriſt, they were called Apoſtles by way of diſtinction from other diſciples or believers, *Acts* 2 24.

Object. But becauſe I have declared that Chriſts miniſtration was not ſhadowiſh as *Johns* was, it may be objected and ſaid, *Did not Chriſt inſtitute the Supper, which is but a ſhadowiſh thing, even a little before his death?*

Anſw. The time and reaſon of his ſo doing being made manifeſt, will make plain that it cannot nullifie, but ſufficiently clear what I have ſaid; for mind well but the time and ſeaſon of its birth, it was not even until the very ſame night in which he was betrayed, 1 *Cor.* 11. 23. even at the period or end of his own diſpenſation, and was to ſhadow forth

death, which was now near at hand, but being it was yet to come after, in that respect it was shadowish, and all shadowes were even of things to come, so was water-baptism, *Acts* 19. 4 And so must shortly after needs give place to the substance, Christs death being the substance of it; and although the Apostles afterward practised the Supper as well as water-baptism, it was upon the same reasons and grounds as he practised Baptism, even because of the peoples weakness, as I have formerly declared and proved; for were not the *Corinthians* babes and weaklings? 1 *Cor.* 3. 1, 2 3. And did not Christ leave to his Apostles a pattern for such milky condescentions? And doth not the Apostle declare, that he learned that lesson of Christ, 1 *Cor.* 11. 23. saying, He receiveth of the Lord; *viz.* by imitation (as the words following declare plainly how he received it) even by imitating his Masters example as a suitable cordial for babes; And doth not the Apostle *Paul* mention their babish temper again, even in that place, 1 *Cor.* 11. 18. where he prescribes that cordial, to stay their earthly mindes till Christ should come, and that in a more spiritual appearance; but had the Apostle received it by vision or immediate revelation, and instituted it as an abiding Gospel Ordinance, I make no question, but that there should have more Churches heard of it then the Church of *Corinth*, and yet 'tis but in his first Epistle neither, as also in their minority and carnality; but sure if it had been an order to be setled in all the Churches, he would assoon have made mention of his ordaining the Supper in all the Churches, as of that order, for the man and wife to dwell together and abide in that state and calling that God hath called them in, and so he ordained in all Churches, as he did in other cases, *Acts* 14. 23. 1 *Cor.* 16. 1. 1 *Cor.* 7. 17. But I cannot find the supper made mention of in any of the Apostles Epistles to any Church, but to that first of *Corinth*, for in his second Epistle to that people he never mentions it, but drawes them off from such outward things into more pure Spirit, 2 *Cor.* 5. 16. Therefore children are not alwayes children, but in time they grow up to be men, and then they put away childish things, for whilst they are children and use milk, they are unskilful in the word of Righteousness and Mistery of Christ, *Heb.* 5. 13, 14.

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but when children come to a full age, then they are able to uſe ſtrong meat, and to underſtand the Myſteries of the Goſpel, which Myſteries are never truly underſtood until the ſubſtance, glory and life of the things themſelves are not only (as by ſhadowes) preſented to us, but by the Teachings of Chriſt revealed in us; therefore to abide and dwell in the uſe of outward ſhadows, to put us in mind of Chriſts death, is with *Mary* to ſtand weeping at the ſepulchre, when Chriſt is riſen and gone, and deſerves juſtly that reproof which ſhee met with in ſo doing, *Luke* 24. 5. Why ſeek ye the living among the dead? Therefore inaſmuch as ſome in the Goſpel Churches were weak, living onely on outſide things, even as the Jewes did, who were but in a very weak and childiſh ſtate, *Gal.* 4. 1, 2 3. and ſo were even as young children, fit onely for milk, which weak condition Chriſt perceiving, and how hardly they took his departure, he gave them the Supper of bread and wine to comfort them, and to ſtay their hearts till ſtronger enjoyments came, and Chriſt who knew well their wants and weakneſſes, told his Diſciples, ſaying, that he had a great deſire to eat one paſſeover more with them before his death, *Luke* 22. 15. Which was now ſo near at hand, as appears in the ſubſequent verſes; for it was very ſad, unexpected and unwelcom news to his poor weak Diſciples, inſomuch as they knew not what to ſay, much leſs what to do at preſent, whereupon Chriſt well knowing that his death was ſo abundantly advantagious to them, to comfort them in this their great anxiety, he takes occaſion to inſtruct them in the knowledge and vertue of it: that as his departure from them was cauſe of great grief and ſorrow, ſo the remembrance of his death held forth in the ſupper, and the great benefit that ſhould come to them thereby, might a little ſtay and comfort their hearts until he ſhould further appear to them with more inward, ſpiritual and cordial comforts: thus leading them by degrees from lower to higher comforts, from *Moſes* paſſeover to his own Supper, as he had done before, from *Moſes* Baptiſms to *Johns*, and from *Johns* to the Spirit Baptiſm, as being the more eminent Uſhers then *Moſes* paſſeover and Baptiſms, to that grace that was to come at that his appearance, the dawning of which he well knew would make thoſe with

all other ſhadows quickly flee away, *Cant.* 2. 17. & 4. 6. Which came to paſs accordingly in the primitive Churches, as may plainly appear to all Saints that have well experimented the truth, in the 2 *Cor.* 5. 17. and *Rom.* 14. 17. They being indeed, and ſeeing themſelves to be a new Creation, all old ſhadowiſh things would and did quickly paſs away, and all things become new, that is heavenly and ſpiritual: and then we ſhould better know and practice that leſſon in *verſe* the 16. of that 2 *Cor.* 5. Even to know no man after the fleſh, no not Chriſt himſelf, as well knowing that the Kingdom of Heaven conſiſts not in ſuch ſhadowiſh things. This was the Apoſtolical Doctrine in the primitive times, to put a total end to all ſuch ſhadowiſh things, and ſo to give them a docent burial, and that thoſe words fleſh, meats and drinks, &c. are ſo to be underſtood, ſee *Phil.* 3. 3, 4, 5. and 1 *Cor.* 10. 18. with *Heb.* 9. 10. but Antichriſt, whoſe riſe was then, in working even in thoſe primitive times, hath raked out of their ſepulcres, and kept unburied the Corpſes of thoſe ſhadows, to the great prejudice and diſturbance of Saints among themſelves, by their too much compliance with Antichriſt, even until this day; for getting and not well minding that time ſet down by the Apoſtle *Paul* in that word, *Henceforth*, how he from that time excludes them all, 2 *Cor.* 5. 16. henceforth know we no man after the fleſh.

Object. But ſome there are who declare, *That if the ſubſtance be come, and ſhadowes muſt thereupon vaniſh: then ſay ſome, Why muſt not alſo the Marriage Covenant between man and wife vaniſh, becauſe the Apoſtle makes it a Myſtery alſo? Magiſtracy, becauſe it is an Image of the power and judgment committed to Chriſt; And ſo likewiſe of eating and drinking, ſay they, becauſe Chriſt ſaith, in* John 4. 31, 32, 33, 34. *My meat is to do the will of him that ſent me, and ſo* John 6. 35. *That he is the true bread of life; now if ſay they, the coming of the ſubſtance puts an end to the ſhadows, as in water-baptiſm, circumciſion, &c. Then why not in all the other? yea, and alſo to preaching it ſelf, ſaith he.*

Anſw. Truly thoſe that ſo reaſon, might have taken in the whole Creation, and put into that number of their ſhadows, as *Pſalm.* 19 and *Rom.* 1. 19 20 Where the Apoſtle declares, that the inviſible things of God are held forth and taught by the

the visible, and so make null the whole creation upon that account; but let him that thus reasons, & all such who too hastily receive and broach such constructions well mind and consider, that meer natural and civil things are not of the same predicament with those things that in their very nature rise, and constitution were ordained to be shadowes of Christ or of any thing of Christ, for these must necessarily give place when the thing or substance shadowed forth comes, but the former admits no such consequence, but in mans conceit onely: neither let him or any other conceive that preaching or prophecying must needs vanish, when the other shadowes do; for although prophesy, preaching and tongues must also cease, yet these are longer lived then water-baptism, circumcision & all such like shadowes; for although the substance Christ being come, puts an end to these, yet prophesie comes not to its end and period; but by or at the coming of perfection to the Saints, 1. *Cor.* 13. 8, 9, 10. for whose sakes as also for that purpose such gifts were given, *Ephes.* 4 8 11, 12, 13 even for the accomplishment of that perfection of the Saints as their proper end, for until the Saints are drawn up to the enjoyment, even of all that ever yet lay in any gift given of God to any Prophet, it must not nor cannot totally cease, until such gifts are made null by the Saints obtaining the end of them, their proper work being (on this side perfection) to demonstrate all truths that yet lye vailed and hidden to the Saints and not perfectly enjoyed.

Object. The same party saith, *That* Moses *shadowes were not the same with the* Baptism *of* John, *and the Supper nor the preaching of* Moses *the same with Christs and the Apostles; this he saith in* page 207. *but proves not.*

Answ. What he means by those words *the same*, I know not, except he means that two Hen eggs are not the same, or that two men are not the same individuum, for so it is true, but if he means they are not of the same nature, 'tis false, for God hath made of one blood all Nations to dwell on all the face of the earth, *Acts* 17 26. And so all *Moses* shadowes and *Johns* Baptism and the Supper are in nature one and the same, only some were later then other, and some point more generally at Christ, others at some thing of Christ more particularly:

ly: ſo *Moſes* as he was a Prophet, was like unto Chriſt, for we muſt diſtinguiſh *Moſes* a Prophet, from *Moſes* legal Miniſtration; and was not *Moſes* teaching and Chriſts and the Apoſtles the ſame in nature? Conſider and weigh well in the ballance of truth theſe Scriptures, *Deut.* 18. 15. *Acts* 3. 22. *John* 5. 46, 47. alſo *Deut.* 30. 11, 12, 13, 14. with *Rom.* 10. 6, 7, 8. Where the Apoſtle brings in *Moſes* own words, and plainly declares him a Goſpel teacher alſo, as well as a teacher of the Law, which legality he ſpecifies before in verſe 5. of that Chapter, to diſtinguiſh *Moſes* Goſpel from his Law; and whence came the Faith of thoſe worthies, in *Heb.* 11. from Law or Goſpel?

Furthermore, if we will give a true interpretation of any place of Scripture, we muſt do as Chriſt did, in *Mat.* 19. 8. even go to the firſt inſtitution and end thereof; now 'tis well known that *Johns* Baptiſm, *Mat.* 3. 11. was to uſher in Chriſts Baptiſm, and the Supper was to uſher in his death, *Mat.* 26. 26, 27, 28. with 1 *Cor.* 23. 24, 25, 26. Now 'tis very true that both Baptiſm and the Supper continued afterwards for ſome time, & that for good reaſon, for it was 40 dayes from Chriſts Reſurrection to his Aſcention, *Acts* 1. 3. Yea, and after his Aſcention and giving down of the holy Ghoſt, he was not given down ſo ſoon upon ſome as upon others, for ſome had not heard whether there were an holy Ghoſt or no, *Acts* 19. 22. Now to ſuch perſons that had not received the Spirit, it was yet to come after, and ſo to thoſe carnal Goſpel Church Members unto whom Chriſt was not yet come in Spirit, the Supper by the Apoſtles was adminiſtered as a good prop to their weak condition, to ſtay their minds till higher enjoyments came, as I have before declared; but concerning the coming of Chriſt, mentioned in that firſt of the *Corinthians*, I do not underſtand his coming the ſecond time to Judgement, as he ſaith in *page* 145. miſtaking the ſence of that place, 1 *Cor.* 1. 7. as appears in the margent, and *page* 207. but of that coming according to his promiſe, in *John* 14. 18, 28. and according to that in 1 *Cor.* 1. 7. at the Revelation of Jeſus Chriſt, even when the Saints are alſo promiſed to experiment that coming, and to know the vertue of that in-being and union as the Apoſtle ſpeaks of, 1 *Cor.* 6. 17. And truly were not that in condeſcen-

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tion which the Apoſtles did to a people whoſe fleſhly ſtate was not yet worn out and laid down, I ſhould judge it a ſimple and fooliſh thing, as the Apoſtle doth alſo, for men that had began in the Spirit to go back to the fleſh to be made perfect, *Gal.* 3. 3. And upon this very ground *Paul* circumciſed *Timothy*, even for others ſakes onely, *Acts* 16. 3.

Object. But if any Object and ſay, *But may not we in theſe dayes go on in a way of Condeſcentions, and baptize as the Apoſtles did the Jewes and Gentiles, to win them and bring them into the faith of the Goſpel?*

I anſwer no; Becauſe none in theſe dayes can plead alike commiſſion ſo to condeſcend, for it is not manifeſt that there is ſuch a commiſſion on earth, as ſuch had, that either firſt did it, as *John Baptiſt*, or afterwards carried it on, as the Apoſtles did by way of condeſcention, becauſe Chriſt that had a higher commiſſion then any, did it not all the time of his own diſpenſation, nor the Apoſtles the latter time of theirs, but onely at the time of their firſt entrance before the Jewes were rejected, which the Apoſtle mentioned to them in *Acts* 13 46. but was not effected fully till *Acts* 22. 18, 21. and alſo that diſmal meſſage in *Iſay* 6. 9, *&c.* pronounced by *Paul*, in *Acts* 28. 26,27. where Paul plainly told them in *verſe* 28. that the Gentiles would hear it; *viz.* the Goſpel: and from that time I never find it tendred to them again, nor hear of any ſhadowes uſed in the letter, but onely as they were drawn up into the Spirit by the Apoſtles, according as the wiſdom of God directed them.

Secondly, Becauſe common gifts, ſuch as came by the teachings of Chriſt from the Scriptures, are in great danger to make ſuch things perpetual ordinances, which neither Chriſt nor the Apoſtles did, neither are there any ſuch gifts as may rightly inform and enable the baptizers to examine the parties baptized, as were at all times when it was done, nor to enable men to lay it down in fit and convenient time, that the truth of the Goſpel might appear, and not alwayes abide under vails and ſhadowes: certain it is, that if common gifts could effect theſe things, higher gifts were given in vain; but we further find, that thoſe gifts had a further uſe than to plant Churches, the care of all the Churches came daily on them, as *Paul* declares 2 *Cor.* 11. 28. even to keep them from corruption, as we may ſee was foreſeen by

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that Apoſtle, in *Acts* 20. 29, 30. and ſhortly after their departure came to paſs accordingly; and as concerning the Supper, whereas he ſaith in *pag.* 145. That he was come in Spirit to the *Corinthians*, and thereupon denying his coming in Spirit to be a ſufficient ſupplement of his death; whereas Chriſt in *John* 16. 7. ſaith, It is expedient for you that I go away: which could not be true, if the ſymboles of his death were more upholding to them then the Spirit it ſelf which was to guide them into all truth, and were more powerful to comfort their hearts, then the Comforter himſelf; and whereas he ſaith there, that he was ſo come to the *Corinthians*, he cannot prove it to be ſo to all the *Corinthians*, for then *Paul* would not have ſaid, that ſome of them were carnal, and were divided among themſelves, 1 *Cor* 3.3.4. 1 *Cor.* 4.18. 2 *Cor.* 12.18. 1 *Cor.* 15 12. ſome of them even denying the Reſurrection; ſo that 'tis plain that the *Corinthians* were not all of one mind and ſpirit; I hope he will not affirm a true viſible Church to be a true Church in Spirit, when as experience hath proved the contrary; and whereas he in *page* 146. would draw the like danger upon preaching (the Goſpel, the better to uphold thoſe kindes of ſhadowes) he pleads without any ground; for although Chriſt is in himſelf the ſubſtance of all ſuch kinde of ſhadowes, yet 'tis perfection of the whole body of Chriſt, that is the ſubſtance and end of preaching, as I have declared before; therefore that is not in the ſame predicament, but is longer lived.

Object. But the ſame party being willing to make ſome ſhadowes longer lived then they are, in *pag.* 148. he ſaith, *That the Scripture never calls any Ordinance a ſhadow, carnal or fleſh, till they be ended and aboliſhed, and that God hath left them a carcaſe without a Spirit.*

Anſw. But I hope I ſhall plainly prove, that as they were ſhadowes, ſo they were called even before they were aboliſhed, as in *Cant.* 2. 17. For *Solomon* doth not ſay in the times of the Goſpel, when they were aboliſhed, then they ſhall be called ſhadows only, and thereupon flee away when they are ſo called; but he calls them ſhadowes, as they were even then, and ſo doth the Apoſtle, in *Heb.* 9. 9. call them figures for the time then preſent, and carnal Ordinances even then impoſed upon them, *until* the time of Reformation, ſo that he calls them figures and carnal Ordinances before

before their aboliſhing, which came not to paſs even until the time of Reformation, *verſe* 10. and ſo again in *Heb.* 11. 1. The Apoſtle declares the Law to be a ſhadow, &c. of good things that were not yet come, he doth not ſay, they were not ſhadows till the good things ſignified by them were come, and firſt aboliſhed them, but he gives them their true denomination, even whilſt they were ſhadowing forth the good things to come; truly he that ſo reaſons might as well have ſaid, that the Goſpel and Spirit baptiſm was not amongſt the Jewes, becauſe thoſe words Baptiſm and Goſpel were not named in the Old Teſtament, even until the Apoſtles times, but the things themſelves they had truly then; and we can now ſay, that they were ſuch then, although thoſe names came ſince, which alters not a whit their natures, no more doth it alter one jot the nature of thoſe ſhadowes, for they were as truly ſhadowes then even in the time of their uſe.

I hope he will not deny the Jewes to be Chriſtians, although that name was not heard of till after Chriſts time, which began in that Church of *Antioch*; I can freely acknowledge that *Johns* Baptiſm and the Supper were more eminent than all thoſe former ſhadowes, as pointing at Chriſt, or ſomething concerning him near at hand, as the water-baptiſm at his Spirit Baptiſm, and the Supper at his death until he came in Spirit honourably to finiſh both, for both were of the ſame nature with the former that were meer ſhadowing things, although more excellent, as *John* himſelf was greater then all the former Prophets; and was not Chriſts coming in Spirit more excellent then all thoſe ſhadows which put a period to their employment? Howbeit gradually to the latter two, for we know it was long before circumciſion, and other Jewiſh rites could be quite laid down, having ſtood ſo long before, but it was a taſte of the gradual vaniſhing of the other two, which muſt be patiently born with, except we ſhould deny them a decent and honourable burial; And that it may the better appear that theſe two latter ſhadowes were one in nature with the former, mind well, whether all the ſhadowes of the Law were not Goſpel ſhadowes; did they ſhadow any other than Chriſt, or ſomething of Chriſt? and did thoſe two ſhadowes in the Apoſtles times ſhadow any other thing, if they were more then ſhadow? Let it be ſhown, if any ſay they were Goſpel Ordinances, ſo were the other, *Heb.* 9. 1, *&c.* and where

had theſe latter two a ſtronger nature given them then theſe in *Moſes* time? Whereas the Scripture makes no ſuch difference, but that thoſe of the Law were earlier then the other two which were uſed in the Apoſtles times, and ſo conſequently were firſt to be aboliſhed, not, but that the other muſt follow in their time, leaſt ſome might amiſs conceit them to be more than ſhadowes, and call them ſubſtances, or think that becauſe propheſy ſhall abide till perfection come, water baptiſm and the Supper muſt alſo; but *Paul* never mentions theſe in that Catalogue, 1 *Cor.* 13. but only knowledge, tongues and propheſies, as being the longeſt ſerviceable of all vaniſhing things, and the laſt ſurviving mediums at the coming of perfection; ſo that I conclude, that the other ſhadowes and theſe things were means that had divers periods to end in their divers ſeaſons; we all know that the Suns perfect ſhining puts an end not onely to all the leſſer Stars, but even to the morning Star, as *Johns* Baptiſm, and to the evening Star the Supper alſo, which was fully done when the Goſpel came forth in its bright ſhinings of glory in the coming of the Comforter, which was the beſt appearance of Chriſt on this ſide perfection; who ſhined with ſuch clearneſs as was ſufficient to put out all the foregoing ſhadowes, as the coming of perfection doth determinate knowledge, tongues, propheſy, &c. The laſt uſeful ſurvivers which ſhall be then effected, when the Son hath reſined up the Kingdom to the Father, & God ſhall be all in all, even without any means at all, 1 *Cor.* 15. 27, 28. But notwithſtanding Chriſts coming in Spirit is more glorious than all his former appearances to *Iſrael* of old, yet 'tis well known that even the former appearance brought forth many renowned Saints, as that Catalogue of Saints in *Heb.* 11. plainly declares, yet as I hinted before, this latter excels the former onely in degree, but it is ſuch a degree that brings along with it to the Saints all the Glory of Chriſts mediation, *Iohn* 16. 13, 14, 15. This was propheſied of before by *Daniel* in the 9. 24. and was the deſire of all Nations, God providing a better thing for the latter Saints, that the former without the latter ſhould not be made perfect, *Heb.* 11. 40. which was by Chriſts one offering made good, *Heb.* 10. 14. and ſo *Daniels* propheſie aforeſaid, was thereby accompliſhed; I ſhall onely adde a word or two to that which I have ſaid, and ſo conclude. The Word of God in *Iohn* 1. 14. is there ſaid to be made fleſh and dwelt amongſt us: this was the pureſt vail, even the

chiefeſt

chiefest of all other vails, for all vails are but the flesh of Christ, *Heb.* 10. 14. so that now to draw Curtains and vails over the Word again, when as Christ is come and hath put off all flesh, is to go back to bondage, and to cloud the truth, that it should not clearly shine forth. The Law tis true, which was the Word of God to his people then, was cloathed with fleshly shadowes till Christ in his own proper flesh came, and then by degrees all shadowish flesh was terminated, the complement of all shadowish flesh being come, the lust-piece of flesh was the supper relateing to his death, which was to come yet to pass when it was first instituted, but afterward in a seasonable time the Apostle *Paul* took that and all the rest off in one sentence, and layes it on us as our duty enjoined, 2 *Cor.* 5. 16. even to know Christ no more after the flesh, inasmuch as all was finished in that period of his own fleshly vail: the vail of the Temple was rent in twain, from the top the bottom, *Mat.* 27. 51. at the death of Christ. Oh! then let us not go about to sow that rent, to piece that vail, let us not go back to fleshly shadows again, lest we fall under that reproof of the Apostle, *Gal.* 3. 3. to begin in the Spirit, and go back to be made perfect by the flesh, from which place of Scripture 'tis plainly declared, that although that beginning of the Gospel in *Mark* 1. 1. made mention of, was in *Johns* time shadowish and low, yet in the purest Gospel times, when Gospel worship came to its height, the beginning of the Gospel to believers is then said to be in Spirit, *Gal.* 3. 3. and not in shadowes as before in *Moses* time, when such as were circumcised were afterwards instructed to know the Lord with whom they were in Covenant, but now according to the new Covenant, all that are in it know him, from the least to the greatest, *Heb.* 8. 11. Consider also, that the Apostle *Paul* did not take off all Ordinances that were abused in the primitive times, for those Ordinances that were to abide still, he onely corrected their abuse and set them in further order, as may be clearly seen in 1 *Cor.* 14. *Chapt.* about tongues and propheſie, neither did he alter the Government of the Church, because false Apostles crept in, 2 *Cor.* 11. 13. *Rev.* 2. 2. and false teachers, 1 *John* 4. 1. and corrupt Governours, as *Deotrephes* 3 Epistle of *Joh.* 9 10. but he onely corrected the abuses; but for circumcision & water baptism that were but for a time onely, even upon their abuses he timely took them quite away;

and verily I am of *Pauls* mind, as alſo worthy *Theodore* Beza, was concerning popiſh ceremonies, I, ſaith he, like their judgements beſt that did not ſtand to correct ſuch ceremonies, but rather at once did aboliſh them: ſo to end this diſcourſe, I cannot eaſily believe that ſuch men who endeavour to bring ſhadows into the Goſpel miniſtration, do yet know and underſtand what a pure Goſpel miniſtration is, which yet is plainly affirmed by *Paul*, 2 *Cor.* 3. to be a miniſtration of the Spirit; and I know no other Miniſtration belongs to the Goſpel, but the Word and Spirit onely for the Saints to walk in.

Yet there are ſome few Objections which come to mind, and although they come out of due place, I thought good not to omit them.

Obj:ct. *Acts* 2. 38. The words are theſe, *Then* Peter *ſaid unto them, repent and be baptized every one of you, for Remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.*

Anſw. Although ſufficient anſwer be given before, yet obſerve that *Peter* did not do this as a Command of Chriſt given to him or any other Apoſtles in Commiſſion, as it was to *John*, *John* 1.33. yet *Peter* in the practice of it, doing the ſame thing, takes the ſame courſe as *John* did, *Mat.* 3. 11. to animate them on by promiſing them the Holy Ghoſt, which did by promiſe belong to them and their ſeed, *verſe* 39. But which of them in theſe dayes can promiſe any believer upon baptizing with water to receive the holy Ghoſt, whereas ſome of them have denied to my face, that there is no Spirit baptiſm now on foot, but the baptiſm of water onely? Denying alſo that there is any other Spirit-baptiſm, but that of gifts only; And further ſay alſo, that the baptiſm ſpoken of in 1 *Cor.* 12, 13. is meant of water baptiſm, whereas the words are theſe: *By one Spirit we are all baptized into one body, whether Jewes or Gentiles, whether bond or free, and have been made to drink into one Spirit*; which *Daniel King* in writing againſt Mr. *Saltmarſh*, underſtands more truly then ſo, and confeſſes that in the 1 *Cor.* 12. 13. to be the baptiſm of the Spirit, in *page* 208. and queſtions that of gifts alone, ſo that we ſee they differ amongſt themſelves as others; yet in that he owns the right ſence, and I alſo; for 'tis not water but Spirit baptiſm that can make us one with Chriſt the head, and with the Church his body, it is not the being of one judgement, opinion or form that makes men a ſuitable:

ſuitable body of Chriſt; for no more can truly be ſaid to be of that Church or body of Chriſt, but ſuch as are baptized with that one Spirit of Chriſt, the which ſpiritual Baptiſme the Apoſtles were commiſſioned to be powerful Miniſters of, *Mat.* 28. 19. with *Luke* 24. 49. and *Acts* 1. 5. 8. with 2 *Cor.* 3. 6. but more particularly in anſwer to that in *Acts* 2 I deſire it may be obſerved towards the latter end of *Peters* powerful Sermon, *verſe* 36. which was to the Iſraelites, even to convince them of their ſin in crucifying Chriſt, which yet they did ignorantly, as *Peter* compaſſionately told them, *Acts* 3. 17. and alſo *Paul* hints the ſame in 1 *Cor.* 2. 8. And truly that Sermon of *Peters* wrought ſo powerful upon them, which made them cry out, *Men and Brethren what ſhall we do?* &c. *Acts* 2 37. then *Peter* in *verſe* 38. puts them upon repentance and baptiſm, becauſe the very end of that Ordinance of water-baptiſm was, that Chriſt might be made manifeſt to *Iſrael*, *John* 1. 31. Therefore he came baptizing with water; and ſo becauſe of its ſuitableneſs to that firſt order *John* walked in, to that people which was to hand them to Chriſt, who was yet to come after, as in the like caſe plainly appears, *Acts* 21 26. in relation to their preſent impenitent ſtate, although to true believers Chriſt was come already, and had finiſhed his courſe in that diſpenſation; ſo that as I have before declared, until the Jewes were either called in or rejected, it could not well be denied, neither to the Jewes, when as older ſhadowes were yet uſed, nor (for their ſakes) to the Gentiles, until the partition-wall was fully broken down, and both Jew and Gentile united and made one new man in Chriſt, *Eph.* 2. 15. for it was for the Jewes ſake that he circumciſed *Timothy*, *Acts* 16. 1, 2, 3. And 'tis well known that the Jewes would not hold Communion with any (as yet) that were not circumciſed, for which cauſe they excepted even againſt *Peter* himſelf, *Acts* 11. 3. which occaſioned him to make his defence, from *v.* 5. to 19. which they accepted of upon the ſame account, the Apoſtles being to go firſt to the Jewes, *Acts* 13. 46. 47. did for a time baptize with *Johns* water-baptiſm (which was ever ſo called, *Acts* 19.) even to uſher in Chriſt to the Jewes; for that people had generally received a good opinion of *John* and of his Miniſtery, *Matth* 21. 26. and

14. 5.

14. 5. it being a very ſuitable & probable way in condeſcention to that peoples weakneſs, to do them good by leading them to higher things, even from *John* to Chriſt, & from water baptiſm to Spirit baptiſm; but after the Jews rejection, their water baptiſm ended its Office, as experience plainly ſhews by the Scriptures ſilence concerning it in the latter Churches, and in *Pauls* timely diſowning it, in 1 *Cor.* the firſt and third *Chap.* upon the diſſentions that aroſe about it, and it cannot be proved that it was uſed any more.

Object. But Peter *commanded water baptiſm*, Acts 10. 47, 48.

Anſw. *Peter* commanded it not by vertue of any commiſſion from Chriſt, for by his words it appears as if it were a thing in controverſie, *verſe* 46. Then anſwered *Peter*, but certainly he did not anſwer to nothing, ſomething was ſpoken about it, as his anſwer implyes, ſaying, *Can any man forbid water?* &c. *verſe* 47. or it may probably be, that thoſe perſons that were to be baptized deſired it to either or both theſe ſenſes; the anſwer of *Peter* agrees very well; for the Scripture declares not, as I can obſerve, that ever any were baptized with water until they deſired it: and ſo as well as others the Phariſees and Sadduces are ſaid to come to *Johns* Baptiſm, *Mat.* 3 7. but they were not all baptized of him, *Luke* 7 30. but theſe perſons deſiring it, *Peter* thereupon commanded aſſiſtance in that work, becauſe the Apoſtles powerful Miniſtery in thoſe dayes converted many at once, which well could not without aſſiſtance be quickly baptized, doing herein as Chriſt and *John* with their Diſciples; but the judging of the fitneſs of thoſe perſons that were to be baptized, was performed by thoſe that were in chief power and authority, as Chriſt and *John* had done before, which thing thoſe commanded aſſiſtance could not perform, as by any Scripture can be made appear; alſo 'tis very clear to me, that *Peter* did not baptize with water, as the proper intent of the commiſſion in *Mat.* 28 for that was to be carried forth in the Name of Father, Son and Spirit: but the Apoſtles baptizing afterwards with water, in the Name of the Lord Jeſus only (which was *Johns* form, *Acts* 19 4, 5.) have left a plain preſident againſt the deriving of water baptiſm, from *Mat.* 28 which was to be carried forth in another manner,

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even to teach, Baptiſing in the Name, Power, and Authority of the Father, Son, and Spirit, a forme which was never uſed in water Baptiſme, either by *John* or the Apoſtles, but in the name of the Lord Jeſus onely; this great Miſtery of the Goſpels comming forth in the Name of the Father, Son, and Spirit, and not being ſo carried forth before the Apoſtles Commiſſion, *Mat.* 28. convinceth us clearly of the aboundant grace that was to come forth in the Miniſtration of that Commiſſion by the Apoſtle, for although they had the ſubſtance of it all that time of the Law, and before, yet that graduality or high degree of that miſtery of God and of Chriſt, which was to be revealed to the Sons of men by the Apoſtles was not yet manifeſted to them, even untill Chriſt had finiſhed that great work of our Redemption, *Heb.* 11. 39, 40. 1 *Pet.* 1. 10, 11, 12. for all the time before *John* and Chriſt, that diſpenſation was generally carried on in the Name of the Father, *Deut.* 32. 6. *Mal.* 2. 10 or as a God in Covenant, *Deut.* 23. 31. and Chriſt lay yet more hidden and vailed.

The next diſpenſation which was in *Johns* and Chriſts time was carried on in the name of the Lord Jeſus, for now the great miſtery of the Goſpel began to appear; Therefore *John* exalted Chriſt, and taught the people to believe in him that came after him, *Act.* 19. 4. Whoſe ſhooes he was not worthy to bear, *Mat.* 3. 11. Alſo Chriſt himſelf taught the ſame, *John.* 5. 21, 22, 23, 27. *John.* 14. 1. Yea and the Father witneſſed the ſame of him, *Mat.* 3 *Luke* 3. Alſo at his Transfiguration, *Mat.* 17. 5. The laſt diſpenſation is in Spirit and power, carrying forth all the Glory of Chriſts Mediation, this was to go forth jointly in the name, Authority and Power of Father Son and Spirit, Carrying with it a full diſcovery of the whole miſtery of God to the Sons of men, and it was never called ſpirit Baptiſm till *John* ſo called it, *Mat.* 3. 11 And he called it ſo, becaule by it we are made partakers of the name and nature of God, even his divine nature, 2 *Pe.* 1. 4. But the Glory of its ſhinings forth, although it was perfect in relation to the gift given to the Apoſtles, unto which nothing muſt be added, nor deminiſhed, *Rev.* 22. 18, 19. Yet perfect and experimental enjoyment of that which lay in gift, even the Apoſtles themſelves profeſſed that they had not yet attained; now after the de-

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parture of the Apoſtles, thoſe bright ſhinings forth of Glory which lay in gifts, were gradually darkned by the ſucceeding of Antichriſts Kingdome, but there remaines yet a promiſe of reſtoring, even a powering forth of ſpirit from on high, *Iſaiah*, 32 15. which by the brightneſs of its coming ſhall conſume Antichriſt, 2 *Theſſelonians* 2. 8 and caſt off that vaile which is yet ſpread over all Nations, *Iſaiah*, 25. 7. and ſhall throughly reconcile Jew and Gentile, and ſhall alſo excel that powering out of Spirit, in the Apoſtles times is manifeſt, becauſe it ſhall be carried forth more honourably; for *John* ſaw no Temple therein, for the Lord God Almighty, and the Lamb are the Temple of it, *Rev.* 21, 22. And as for its light, the Glory of the Lord enlighteneth it, and the Lamb is the light thereof, *v.* 23. Weak mans Miniſtry is not here made mention of as before, but it ſhall be more efficatious, for Judgment ſhall dwell in the Wilderneſs, (*viz.*) the ſcattered and uncalled Jews, and Righteouſneſs remaine in the fruitfull field, (*viz.*) the Gentiles which although they are called a fruitfull field, as compared to the Jews preſent ſtate, yet as they are compared to that eſtate of their calling and Converſion, they ſhall be diſcovered and manifeſted to be even a Forreſt, but upon the Jews Converſion and coming in, the Gentiles preſently thereupon taking hold of their skirts, and joyning with them, Judgment is then declared by the Prophet to dwell in the Wilderneſs, and Righteouſneſs to remaine in the fruitfull field, *Iſaiah*, 32. 16. for the Spirit will then come forth in ſuch Glory and Majeſty from the Lord God Almighty and the Lamb, *Rev.* 21, 22, 23. that will not onely conſume and put out the Kingdome of Antichriſt with all its Glory; but ſhall alſo out-ſhine all other Glories that have gone before it, yea even that of the Apoſtles, becauſe there is no ſuch weakneſs attending the mannaging of it, as theirs had on whom the care of all the Churches lay.

Obj. But if there be no water-Baptiſme, then there is no right Miniſtry, for none can Preach till he be Baptized with Water Baptiſm.

Anſ. Tis not water Baptiſm that can give men right or power to Preach, but Spirit Baptiſm, *Luke* 24. 49. *Acts*, 1. 4, 5 Men muſt have a Goſpel Power for Goſpel work, Spiritual Power for Spi-

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ritual work, Power from God to do the work of God, and if we have none of his Power, we were never ſet a work by him.

Secondly, either men muſt ſay that the Apoſtles were not Baptized when Chriſt ſent them forth to Preach, *Mat.* 10. If ſo, it will follow without diſpute, that men may Preach before Baptiſme; but if it be ſaid they were firſt Baptiſed, yet even then they were commanded to tarry at *Jeruſalem* untill they received Power from on high to do their work; ſo that Baptiſm of water gives not power to preach, but power from on high, *Acts*, 1. 8.

Thirdly, Chriſt was not baptized till he was about thirty years of age, *Luke* 3. 21, 22, 23. tis very true that he entred not ſolemnly upon his office, till after his Baptiſme; but dares any ſay that he never preached before, when as he is ſaid at twelve years of Age to ſit in the Temple, in the midſt of the Doctors, both hearing them, and asking them queſtions? and was not that Preaching, whereas all that heard him were aſtoniſhed at his underſtanding, and Anſwers? *Luke*, 2. 42, 46. 47. and did he ſit idle and never preached all thoſe eighteen years following thoſe former twelve years ſpoken of? had Preaching no ſhare about his Fathers buſineſs? verſ. 49.

Fourthly, That Saints have Preached before Water-Baptiſme, ſee *Acts* 10. 45, 46. they ſpake with tongues and magnified God firſt, and were Baptized afterward, verſ. 47, 48. and that their Magnifying God was Preaching, ſee *Acts* 11. 15, 16, 17. where the holy ſpirit is ſaid to fall on them, as on the Apoſtles at the beginning, calling it the like gift as God gave to them, *Act.* 2 11 where it plainly appears what that gift is which enabled them to declare the wonderful works of God.

I ſhall onely deſire all moderate and ſober Chriſtians to mind rather and be more converſant in and about the ſubſtance and Spirituallity of things, then ſhaddows and outſides, endeavoring not to drown the Spirits Baptiſme in ſhadowes, but to look unto that ſtone that hath ſeven eyes on it, *Zech.* 3. 9. and go to the Lyon of the tribe of *Juda*, who hath prevailed to open the book, and to loſe the ſeven ſeales, *Rev.* 5. 5. That he may open their eyes, and then they will clearly ſee the brightneſs of Chriſts Glory, out-ſhining all ſhadowiſh Glory, for when the day breaks, the ſhadows muſt be gone, his bright appearance darkens them with its luſtre, when

the earth is filled with the knowledge of the Lord, carnall and fleshly principles cannot remain, they do not look like the righteousnes of the new heavens and new earth, which is now dawning; for the very dawnings of it in these dayes dazels the eye of flesh, so that all idol-gods, even fleshly among the rest must be famished, *Zeph.* 2. 11. All old rudiments cannot but be beggerly; when all things become new, heavenly and spirituall, Oh then let us not draw Curtains and Vailes over *Sions* beauty, let us not abide still at the labour in vaine; for although it be true that fleshly shadowes, (*viz.*) the knowledge of Christ after the flesh, was usefull and proficable in its season, yet it had its period, for there is an *henceforth* that we must know him so no more; for most certaine it is that the Moon and Stars, even all inferiour luminaries must wax pale, because they eclips the King in his beauty; for the Lord alone will be the Saints everlasting light, and their God, their Glory, *Isai.* 60. 19, 20. the Stars give place to the Sun, and decrease as he increaseth, and well were it if every thing as it receives its entity from that first being, so it would willingly lay it down to advance that; The first *Adam* was made, and served to set off the Glory of the second; Yea even the very flesh of Christ dyed to serve the Spirits Glory; let our souls then breath out after the Glory of such a man of which *Paul* rejoyced, 2 *Cor.* 12. 2, 3, 4. Our minds so swallowed up with it, that we may even forget whether we are in the body, or out of the body, but of this present man or self, even as *Paul* would not rejoyce, so let not us rejoyce therein, but rather follow the Lamb whithersoever he goeth, *Rev.* 14. 4. If he leaves shadowes to gather us up to substance, let not us abide in them still; if he for a time here was our Comforter in a garment of flesh, did at length put it off and went away, to send us another Comforter, even the Spirit of truth, to abide not onely with us as before, but even in us, *John*, 14. 17. Let this be our Glory; but as concerning the difference of the Spirits dwelling *in us*, and *with us*, I make it plain, thus he dwelt *with us*, when Christ was here upon earth with his disciples, comforting them, and that Power dwelling in Christ went with them in the execution of that Commission, *Mat.* 10. 1, 7, 8. whereupon they were called Apostles, but afterwards they were called Disci-

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ples againe, *Mat.* 28. 16. but after Chriſts aſcention, the ſpirit which was promiſed being given down, dwelt *in them*, whereby they were made not onely Apoſtles as before, but alſo Maſter *Builders* in the Goſpell Miniſtration, *Acts* 1. 4, 5. and 8. 2. *Cor.* 3. 6. 1 *Cor.* 3. 10. This being well conſidered, may clearly diſcover upon what account thoſe that Baptized with Chriſt and *John*, and afterwards with *Peter*, *Acts* 10. Namely that they did it onely as aſſiſtants in that work, and were no more in the execution of it then thoſe that brought handkirchiefs, and aprons from *Paul*, ſo that the diſeſes departed from them, and the evill Spirit went out of them, *Act.* 19. 12. and yet this is attributed to *Paul*, v. 11. but not to thoſe that brought the handkerchiefs and aprons; nay, even ſome whom *Paul* employed not, who attempted to do it on their own heads, although it was in the name of the Lord Jeſus, pretended by them, *Acts*. 19. 13. received a juſt reward, for their doing of things without a Warrant, for they fled out of the houſe naked & wounded, v. 16. but how the ſpirits Baptiſm in us unto regeneration differs from the Baptiſm of gifts, I have declared before, yet obſerve, thoſe gifts were given for Goſpel work or office which all the Saints received not, 1 *Cor.* 12. 29, 30. the words are theſe. *Are all Apoſtles? are all Prophets? are all Teachers? are all workers of Miracles?* have all the gifts of healing? do all ſpeak with tongues? do all interpet? but all the Saints receive the chief Baptiſm, which *Paul* calls a more excellent way, verſe 31. even that of the Spirit, 1 *Cor.* 12. 13 Into which one Spirit, all the Saints are ſaid to drink, but that of gifts onely was ſubſervient to this, and this the end of them, alſo that of gifts was no ground of rejoycing to the Saints, *Luk.* 10, 18, 19, 20. 1 *Cor.* 13. 1, 2, 3. becauſe they might be loſt, and muſt ceaſe at laſt, 1 *Cor.* 13. 8. But the moſt pretious Baptiſm, whereby their names were written in heaven can never be loſt, but was the true ground of rejoyting, *Luk.* 10. 20. The words are theſe, In this rejoyce not that the Spirits are ſubject unto you, but rather rejoyce becauſe your names are written in heaven; this is the Baptiſme that makes us not onely one body with Chriſt, 1 *Cor.* 12. 13. but alſo one Spirit, 1 *Cor.* 6. 17. for he that is joyned to the Lord is one Spirit, this is that Bleſſed Union and light of life, *John*, 8 12. and brings in the ſweeteſt diſcovery of him, that ſo we might obtain

to know Christ, not onely the way to the Father, but also the truth and life of the Father even experimentally, knowing that heavenly union,

First by him prophesied of, *John* 14. 20.

Secondly by him promised, *verse* 23.

Thirdly by him fervently prayed for, *John* 17. 20,21,22,23.

And lastly, Come to enjoy the end of his prayer, even an abiding both with him and the Father in mutual and perpetuall love, *verse* 24. and 26.

A POSTSCRIPT.

BEcause the Apostles baptized some with water in the Name of the Lord Jesus, after Christs assention, some hence conclude it to be a Gospel ordinance, and that being done in his Name, it was lawfully done; but let such who thus reason, consider who it was that did it, as wel as in what name it was done; for it is very clear such only did it who went forth by vertue of Christs command, *Mat.* 11. 1. and had also power given them to heal the sick, cleanse the Lepers, raise the dead, and cast out Devils, *Mat.* 10.8 *Luke* 10.9. with *Mark* 16,17,18. *Acts* 16. 18 and 28. 8. and if they will imitate Prophets and Apostles who were men immediately sent and furnished with sufficient power for the work belonging to their office; then why do they not imitate *Elishas* cleansing of *Naaman*, 2. *Kings* 5. 13. and Christ himself, who bid the blind man go wash in the pool of *Siloam* which is by interpretation (*sent*) he went with a better commission then any Baptizer with water in these dayes, for he went his way and washed, and came seeing, *John* 9.7. and again which is more a duty then the other, why do they not when any is sick, send for the Elders of the Church, &c. and anoynt them with oyl in the Name of the Lord, as those did in the primative times? *Jam.* 5. 14 15. so that water Baptism was not onely done in the Name of the Lord Jesus, but also this annointing the sick with oyl; and why do they not practice this now, as well as water Baptisme? where was this repealed? and where was water Baptism commanded, except to *John Baptist* and some few others? but none without an immediate calling,

ing, all other that at any time did it were but helps or helpers, ſuch as the Apoſtle mentions, 1 *Cor.* 12.28. and that which they did in Water Baptiſm was by warrant from an immediate officer, and ever in their preſence; tis true, that in healing the ſick and caſting out evil ſpirits, ſome went from *Paul* with handkerchiefs and aprones, and it took effect thereby, *Acts* 19 12. but not without the Apoſtles warrant and allowance; for tis expreſly ſaid to be done by *Pauls* hands, verſe 11. and not by theirs, for there were other, yea even Prieſts among the *Iewes*, and there were ſeven of them, who attempting to do the like without ſuch warrant, ſmarted for their labour, and effected not that which they attempted to do, although they did it in Chriſts Name, *Acts* 19. 13. to 16. and as concerning doing a thing in the Name of the Lord Jeſus, I wiſh men to conſider well.

Firſt, The ſtate of things all the time of Chriſts Miniſtration in the fleſh before the Law was fulfilled, Was it not by his word of command, that the leper cleanſed by him, *Mat.* 8. 4. *Luke* 5. 14 was to go and ſhew himſelf to the Prieſt, and to offer the gift that *Moſes* commanded? &c. and did not he go lawfully in the Name of the Lord Jeſus, who commanded him ſo to do? ſo that we ſee a thing may be done in Chriſts Name for a time, yet be very ſhort lived.

Secondly Conſider likewiſe the ſtate of things in the Apoſtles times, in relation to the ſame people, for allbeit; water Baptiſm was for a time Miniſtred by the Apoſtles to that people of the *Iewes* upon what account I have declared before, yet never was any commiſſion given out to any man to go to the Gentiles with water Baptiſm, although while both circumciſion and water Baptiſm were in uſe, they were both in their ſeveral ſeaſons Miniſtred to the converted Gentiles for the time being, until the *Iewes* were rejected, and the Gentiles onely received in; yet let us remember that all ſhadowiſh, commandments are but after the Law of the carnal commandement, not after the power of an endleſſe life, *Heb.* 7. 16 and that it may appear that water baptiſm was in the ſame predicament, conſider how *Peter*, 1 *Pet.* 3. 21. declares it to be an exempler, figure, type, or ſhadow, as is plain, the ſame word being uſed in 1 *Cor.* 10. 11. *Heb.* 8. 5. and ſignifies the

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ſame thing, onely ſome ſhadows were later then others, but all took their riſe before the death of Chriſt, both water Baptiſm and the Supper, both were a part of the vail of the Temple which was not yet rent, and they took their riſe for, and among the Jewiſh people, *Iohn* 1. 31. *Mat.* 26. 26. with *Gal.* 2. 14. 15. for Chriſt himſelf was primarily promiſed to the *Iewes*, *Zach*, 13. 1, 2. whoſe firſt coming which was in the fleſh to that people made good that, and the other the like propheſies, for his fleſhly Miniſtration both began and ended among that people; it is true, the Gentiles call was propheſied of alſo, but that both was to take place, and did after Chriſts fleſhly miniſtration was ended & not before, neither did it preſently take place ſo fully in the purity, power and naked truth of it, as it did afterwards, and that for two reaſons.

Firſt, Becauſe of its yet vailed running out to the *Iewes* before their rejection.

2ly, Becauſe the Goſpel worſhip was not compleated until the propheſie of *Iohns* Revelation ſent by Chriſt to the Churches was communicated to them, which was about an hundred years after Chriſt (as ſome compute) unto which nothing muſt be added or diminiſhed, *Rev.* 22. 18. 19. as I have declared before; then did the Goſpel in its naked purity run forth; and certainly *Paul* made way for its pure appearance ſomewhat before that time, as thoſe words, 2 *Cor.* 5. 16. declare, ſaying from henceforth know we no man, no not Chriſt himſelf, any more after the fleſh, &c. and certainly it took good effect, for it is very probable that all ſhadowes were then fully buried, when *Iohns* revelation was communicated to the Churches; for no ſhadow is made mention of in all thoſe Seven Churches, nor in any of *Pauls* Epiſtles after that command aforeſaid, in 2 *Cor.* 5. 16. was given forth.

Furthermore I obſerve, that there is no preſident or example left in Scripture, that ever any viſible ordinance was in uſe in Chriſts or the Apoſtles times, but there was a viſible power attending it to order the time, ſeaſon and durance of it, onely preaching and prayer have been, and are of perpetual uſe to believers in the greateſt defections and withdrawings of the Spirit.

Two inſtances I ſhall bring, one is in that intrim betwixt Chriſts

Chriſts aſcention in *Acts* 1. and the giving down of the ſpirit, in *Acts.* 2. the other interim which is a longer time, is from the time of the beginning of the Captivity of the ſpiritual Temple in Myſtical Babylon, even all the time of the witneſſes propheſying in Sack-cloath, which is 1260 dayes, unto the time of her reſtitution thence, during which time propheſie and prayer by Divine wiſdome and providence have been eſteemed a ſufficient meanes under Chriſt to bring forth and preſerve a ſufficient number of true witneſſes to defend the truth, (*Rev.* 11. 3. With *Rev.* 8. 3.) even during all the reigne of Antichriſt; theſe two were alwayes in uſe more or leſs ever ſince the fall, but ſometimes more eminently and excellently carried forth in the times of ſome Prophets or Apoſtles, and are to be diſtinguiſhed from ſhadowiſh ordinances, as water-Baptiſm, &c. Which had ever ſince Chriſts time an immediate officer to order it; For although every man is commanded as he hath received the gift to Miniſter the ſame one to another, &c. 1 *Pet.* 4. 10. yet there be diverſities of gifts and adminiſtrations, 1 *Cor.* 12. 4, 5. and fit Officers and Miniſters ſent to adminiſter them, as may be ſeen in that Chapter at large, verſe 8. 9. 10 11, 29, 30. for the body is not one member, but many, verſe 14. and every member uſefull in his place and gift, but none muſt exceed his gift and place, *Num.* 16. 3. *Rom.* 12. 3, 4, 5, 6. leſt the ſame Judgment or ſome other the like fall on them as did upon thoſe, *Numb.* 16. verſe 31, to 36. and certainly theſe things are written as examples or types for our admonition, 1 *Cor.* 10. 6, 11. *Rom* 15. 4 certaine it is that a right Goſpel Miniſtry is not compleat without Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers, *Epheſ.* 4. 11. for this whole Miniſtry ſo named and numbred were even all as well as any the fruit of Chriſts aſcention, and all as well as any were by inſtitution to continue till all the Saints came to the unity of the Faith; the Iewes could as well want the high Prieſt in that time of the Law, as the Goſpel Church can want Apoſtles for Goſpel times; and for want of the former, ſee how defective that Church was both in and after *Malachies* time, even for about 500 years; for although ſome may ſay they had a high Prieſt, yet he was very defective, for there wanted *Urim* and *Thummim*, which was a principall appertenance to the breſt-plate, which

was one of the high Prieſts eight ornaments, *Levit.* 8. 7, 8, 9. without which he could not adminiſter, *Exod.* 28. 30. and after the *Babyloniſh* Captivity they were forbidden to eat of the moſt holy things, till there ſtood up a Prieſt with *Urim* and *Thummim*, *Ezra* 2. 63. *Nehem.* 7. 65. and tis well known that the *Urim* and *Thummim*, was never reſtored after the *Babyloniſh* Captivity; beſides, five other things were wanting in the ſecond Temple, which were in the firſt, (*videlicet.*) Firſt, the Arke. Secondly, fire from Heaven to conſume their Offerings. Thirdly, the Divine preſence between the Cherubims. Fourthly, the ſpirit of Propheſie. Fifthly the *Urim* and *Thummim*, all which were wanting in the ſecond Temple, where we may ſee the reaſon of the confuſion of thoſe times; and verily what elſe is the reaſon of ſuch diverſity of opinions, and confuſions among profeſſors at this day about Church Government, but the want of ſome Prophet or Apoſtle, even the preſence of an infallable ſpirit, ſuch as was in the Apoſtles times, during which time there was not any one Church differing from another in matters of Church Government; for if any difference aroſe, they were able, yea and alſo did by the preſence of the holy ſpirit in them, infallibly determine the thing, as in that caſe about circumciſion in, *Act.* 15. but after the Apoſtles were dead and gone, there followed a great Apoſtacy, even according as *Paul* and others had propheſied of, *Act.* 20. 29, 30 with *Rev.* 9. 1, 2. &c. 2 *Theſſ* 2. 3, 4, to 11. 1 *Tim* 4. 2. 3. 2 *Tim* 4. 3 4 which came to paſſe accordingly, for the ſpirit that ſhined ſo brightly in them, being not yet withdrawn, hindred Antichriſts progreſs; but no ſooner was that light withdrawn, and the preſence of the holy ſpirit gone, but Antichriſtianiſm increaſed abundantly; and for further proof of ſuch withdrawings and comings of the holy ſpirit, ſee theſe places, 1 *Sam.* 3. 1. with 28. 6. *Pſal.* 74. 9, 11. *Cant.* 5. 6. *Hoſ.* 5. 15. *John* 7. 39. *Acts* 2. 4, 17, 18 with many other ſuch like.

Obje&. But doth not this lay all our ſinfulneſs in our confuſions and diſorders upon Chriſts withdrawings?

Anſ. No, becauſe it is our backſlidings, unfruitfulneſs and unthankfulneſs that hath alwayes been great cauſe of ſuch departings and withdrawings; there are many inſtances for this in Scripture, firſt that which *Ezekiel.* mentions in Chap. 9. 3.

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with 10. 18, 19. and 11. 23. of Chriſts unwillingneſs to leave that people, as may appear by his graduall departure from them, cauſed by their manifold Idolatries and continued abominations. Secondly that in *Hoſ.* 5. 15. they obeyed mens commandements in Gods worſhip, verſe 11. and truſted not in God, but ſought other aids and helps in their miſeries, *ver.* 13 which made God their enemy, *verſ.* 14. and ſo cauſed his departure, *verſe.* 15. And did not Chriſt himſelf threaten the ſame to the *Jewes* for their unthankfulneſs, and unfruitfulneſs, and ſo foretold his departure? *Mat.*21.43 and did not the Lord upbraid the *Jewes* for their unthankfulneſs, in abuſing his multiplyed mercies, backſliding more and more from him? *Pſal.* 78. and was not the Church of *Epheſus* threatned with his departure, for leaving her firſt love, except ſhe repented? *Rev.* 2. 5. how earneſt was the Prophet *Jeremiah* in *chap.* 14 7, 8. 9 in prayer to prevent it? and how earneſt was *Moſes* with God for his preſence to go with them? *Exod.* 32. 15. 16. To let paſs other cauſes of ſuch withdrawings, I ſhall proceed a little further concerning immediate officers, ſuch as the Apoſtles were, who did not ſtand to diſpute, either their commiſſion, or their miniſtration out of the Scriptures, although it was not contrary to them; for he that gave them their commiſſion, gave them their work alſo; *John* did neither know Chriſt nor his work untill he was taught from Heaven, *John* 1. 33 alſo the Apoſtles were continually at the Spirits beck and command, *Acts* 16. 7. even after they received their power, *Acts* 1. 8. with *Acts* 2, 3. 4. the end of whoſe miniſtry was to perfect all the Saints, to the enjoyment of that in Spirit, which at any time lay in the gift either of the Prophets, or of the Apoſtles, for thoſe gifts did ever relate to the effecting in the hearts of the Saints both faith, hope, love, and joy, &c even all the fruits of the Spirit of Chriſt, *Gal.* 5 22. 23. to enable them to their duty, *verſ.* 25. ſo that all Saints generally, until they are made perfect have need of ſuch Miniſtry, and for this end, the Apoſtles were to teach the Saints in all Nations, to obſerve as their duty, *Mat.* 28 20. but it was not the Saints duty to practice the Apoſtles work in their Miniſtry, but their duties enjoyned them by the ſame, except the like pow-

and authority were given to them, but that was never given to all alike, all had not the ſame meaſure of talent left them; all are not Apoſtles, all work not miracles, 1 *Cor.* 12. 11. 29. 30. *Rom* 12 3. 6 and ſo all could neither then nor now be preſſed to do that work which the Apoſtles were commanded to do with leſſe power then they had, for then it would follow that ſuch eminent power was given in vain, becauſe the ſame things may be done with leſſe; the Apoſtles who were Saints before, yet muſt tarry at *Jeruſalem* till they received further Power, which was a Power of Authority, as well as ability, *Mat.* 28. 18. With *John* 17. 18. that ſo they might be able Miniſters of the ſpirit, not of the letter, 2 *Cor.* 3. 6. and ſuch power the Apoſtles had, not onely to confirm their Doctrines with Miracles, *Heb* 2. 4 but alſo to bear witneſs to their perſons that they were ſent of Chriſt, *John* 5. 36. with *John* 20. 21. & *John* 17. 18. they had alſo ſuch ample Power given them for the preſervation of the Churches in unity, for the Apoſtles were now maſter builders, and in Chriſts ſtead, 1 *Cor.* 3. 10. 2 *Cor.* 5. 20. and the care of all the Churches lay on them, 2 *Cor.* 11. 28. hereupon it was that they were ſo carefull about the Churches unity, *Acts* 15. the holy ſpirit himſelf in them, and with them, ordering and determining the whole buſineſs; for even as the Apoſtles and Elders themſelves apart conſidered of the matter, *verſ* 6. even ſo the decrees were ordained by the holy Spirit in and with them onely, *Acts* 16. 4. and were laid upon the Churches by the ſame authority, *Chap.* 15. *verſ.* 28. tis true that the whole Church was joyned together in their letters about thoſe meſſengers that carried the decrees, *verſ.* 22. 23. 25. of the fifteenth Chapter, but not in the decrees themſelves, *Acts* 16. 4 with 15. 28. and there is good reaſon for it, for the Apoſtles were officers and members in every congregation on earth, but no members of any Church that were not ſuch officers, were ſo, no not Paſtors and teachers of particular Churches neither, but Apoſtles onely; the moſt perfect man or men on earth, without that power the Apoſtles had, can neither in Doctrine nor in adminiſtrations be perfect as they were; for they in their office were perfect in them both, but in other things not appertaining to their office (*viz*) in

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converſation they propheſied weakneſs as well as other Saints, *James* 3.2.5.17. with *Phil.*3.12.13.yet all true Saints are perfect in principle, becauſe they are one ſpirit with Chriſt; *Phil* 3.15 with *1 Cor* 6.17. and daily preſſe after perfection in converſation, *Phil.*3.16 to 21. ſo that all ordinances as they are in Scripture, they are perfect in the letter, and a part of the Scripture, but perfectly tanght and adminiſtred they cannot be without a ſpirit of power as the Apoſtles had, that ſo thoſe things may be done infallibly; for the very Apoſtles themſelves were no more able to teach and adminiſter perfectly, then other Saints were, until they received that power which they were commanded to wait for, *Luke* 24.49. Theſe things promiſed declare, that it is a great error in thoſe who adminiſter water-baptiſm, which was never done but by an immediate officer, or ſome helpers with them as ſubſervient to them; an Evangeliſt never did it without an immediate calling, as *Philip*, *Acts* 8.26.29. who wrought miracles alſo, *verſe* 6. but in theſe dayes any calling ſerves the turn to perpetuate *John Baptiſts* office, which was but preparatory to Chriſt, and gave way to him; ſuch men muſt needs acknowledge themſelves to be greater Prophets then *John*, *Mat.* 11.11. *Luke* 7.28. but I cannot believe them to be equal to him, except their call can equal his, onely by the Apoſtles and Prophets, in the primative times was that aforeſaid propheſie of Chriſt in *Mat.* and *Luke* fulfilled, and it would be far better pleaſing both to Chriſt and to his people, if thoſe Baptiſts who practice *Johns* and the Apoſtles miniſtrations could alſo lawfully claim their power, whom they imitate & proceed with like ſucceſſe; certain it is, if the ſame ſpirit of power were preſent now as it was, then there would follow the like ſucceſſe of unity among the Churches; for the ſpirit is not grown weaker, but being onely pretended to, and not enjoyed, what elſe follows but vailing and darkening its glory? the Lord is not offended with any that walk godly, juſtly and ſoberly according to that meaſure they enjoy, 2 *Cor.*8.12 but it is not pleaſing to him to do any thing in the Name of the Lord Jeſus, except the power of the Lord Jeſus be preſent, *Act* 19.13.14.15.16 to witneſſe its doing by his authority with his power witneſſing. Oh then let it be the earneſt Petition and requeſt of every believing ſoul that

desires to walk with God, to be earnestly solitious at the Throne of grace, that the Lord would again restore a double portion of the spirit that was in the Apostles, even as *Elisha* once desired of *Elijah*, 2 *Kings* 2, 8. to heal our backslidings and confusions, but not conceiving, as some do, that Apostles were onely needfull to plant Churches, and institute Gospel worship, as if no more belonged to them, whereas besides proof in Scripture, woful experience teaches that the Churches so planted, had still need to be kept in unity, peace and truth by their power, in repressing Anti-christs infection, which although it was working then, yet it prevailed not while they lived, but presently upon their departure it prevailed abundantly (and yet too much doth remain) although truth hath of late years gotten some ground, yet men are ever and anon looking back to *Egypt*, till the brightness of Christs appearance quite consumes and destroies all antichristianism. Since I wrote these things, there was a letter came to my hands (but sent to another) wherein I find a distinction made of Apostles, some mediately ordained, some immediately, but nothing proved, but an instance given of *Timothy* ordained by *Paul*; but *Timothy* was no Apostle, except he were *Paul's* Apostle; for the Scripture calls him an Evangelist, but *Paul* was an Apostle not of men, nor by man, but by Jesus Christ, *Ga.* 1, 1. and so he was an Apostle of Jesus Christ, *Ephes.* 1, 1. and so called 1 *Cor.* 1. 1. both, saith he in his letter, was by the Holy Ghost, and both these he acknowledges officiating Ministers, and so do I also, but not upon one and the same account; for *Paul* distinguishes both their names and office, *Ephes.* 4, 11. 1 *Tim.* 4. 5. and so he makes, them two distinct ranks of Ministers; Apostles are such as are all of them immediately called (except *Matthias*) who was put in *Judas* room by divine lot, to make up the number of 12, but he was chosen of the Lord, *Acts* 1. 24. as it was appointed of by prophesie before, *Psal.* 109. 8. and his choice by Scripture estimate was equivalent to the other Apostles, but Evangelists as *Timothy* and *Titus* are, such as are mediately called, and were at the command of Apostles, *Acts* 17. 15. and were to do the work of Evangelists by the Apostles command, 1 *Tim.* 4, 5. but Apostles were at no mans command, but at Christs onely, from whom onely they received their authority, 1 *Tim.* 1. 1. with *Mat.* 28, 16. to the end, and *John* 20. 21. If any object *Timothies* laying on of hands, 1 *Tim* 5. 22. I deny that ever any man gave the Holy Ghost by laying on of hands, but Apostles onely, even *Si. Magus* observed that well enough, *Acts* 8. 18. that laying on of hands mentioned to *Timothy*, was onely an ancient rite that was used of old, at the ordination of officers both in the Old Testament, and in the New; in the old Testament, *Num.* 8. 10. and in the New, *Acts* 13. 3. and to this purpose is that spoken of, 1 *Tim.* 5. 22. Thus I thought good to give a hint of this last thing, and so conclude; desiring the Lord to keep all his people in unity, and love, and to see the the Truth as it is in Jesus Christ, Amen.

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that the Apoſtles for a time were much in condeſcentions, and did baptize ſome with water, even after they received the holy Spirit, but it was for the Jews ſakes alone, even as *Paul* is ſaid to circumciſe *Timothy* becauſe of the Jews, *Act.* 16. but not at all becauſe of the Gentiles; for after the Jews rejection, all uſe of ſhadows ceaſed, as I have declared before, but what condeſcending authority the Apoſtles had, was beſt known to themſelves as peculiar to their rank; but let me ſee any man ſtep forth in their work, with ſuch anexed promiſes to their condeſcentions as were made by the Apoſtles, to thoſe who obeyed their Counſels, and a like power to make good ſuch promiſes as they had, and practiced upon that people, and I ſhall not at all oppoſe them; but barely to practice a thing in Chriſts name, becauſe the Apoſtles did ſo, as to Baptize with water, caſt out Devils, heale the ſick, raiſe the dead, &c. Is rather to immitate thoſe ſeven Sons of *Sceva* with others, *Acts* 9. 13, 14, &c. then to immitate Apoſtles without the like authority; therefore to my underſtanding and reaſon, it ſeemeth very equitable that even as *Johns* Diſciples and Chriſts ceaſed Baptizing as ſoon as *Johns* courſe was finiſhed, which came to paſs at the time of his impriſonment, even ſo the Apoſtles who were the laſt diſpencers of it being dead, how can that rite continue, eſpecially they uſing it ſo ſparingly, and but for a little time; for it was but untill thoſe ends were accompliſhed concerning the Jews, either in their calling or rejection; therefore I conceive that the immitating of the Apoſtles in water Baptiſm, without the like ſpeciall warrant given goes not onely beyond Chriſts own practiſe, but alſo all warrant of Scripture preſidents; for we have ſuch examples and preſidents in Scripture left by Chriſt, and alſo by the Apoſtles, to guide us in that very caſe, that I cannot but deem it a very bold and unwarrantable attempt in all thoſe that ſtill indeavour to perpetuate water-Baptiſm, when as it cannot be proved to be done ſo much as once after *Johns* impriſonment untill the Apoſtles times, no nor then, even in the Apoſtles times ſo much as once by approbation of Scripture, or any notice given there after the Jews rejection.

THE END.